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SCRIPTURE CRITICISM.

*Remarks on the inadequate Translation of the first Aorist and the perfect Tense of the passive Voice in the Authorized Version of the New Testament.*

It is difficult to obtain a correct view of various matters connected with the state of salvation, without an exact attention to the words which are used in the Scriptures to describe that state and the origination of it. The structure of the Greek language and the multiplicity of its tenses adapted to every variation of time, afford singular opportunities of defining the commencement of that state with great precision, of which the Sacred Writers have not failed to avail themselves. It is to be lamented that the same precision is not always found in the Authorized Version. It is not meant to impute the want of this precision as a fault to the translators, for the whole tenour of their work renders them unworthy of such an imputation, but either the language itself at the time they lived was not sufficiently formed, or in the course of years it has undergone some revolution, so that in the *passive* voice of the verbs, what was formerly the perfect is now the present tense.

The following sentence from the office of public baptism may be  
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taken as an illustration of this position :

" I certify you, that in this case all is well done and according unto due order concerning the baptizing of this child, who *being* born in original sin and in the wrath of God, is now by the power of regeneration in baptism received into the number of the children of God and heirs of everlasting life."

These words evidently refer to the previous administration of baptism, and not to the meditated reception of the child, upon the stipulations, which the sponsors are about to make in his name. The meaning is more fully expressed in the first exhortation following the gospel: " Doubt ye not therefore but earnestly believe, that he *hath* likewise favourably received this present infant; that he *hath* embraced him with the arms of his mercy," &c. and by the words of the thanksgiving after the administration: " We yield thee hearty thanks most merciful Father, that it *hath* pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church, and we humbly beseech thee to grant that as he *is* now made partaker of the death of thy Son, he may also be partaker of his resurrection," &c.

Numerous instances of the same construction may be found in the Liturgy, justifying the assertion that

the participle "*being*" is used for the compound perfect "*having been*," and the present "*am*" for the perfect "*have been*," with their several inflexions.

It is submitted, that this idiom doth principally and in an eminent degree obtain in the authorized Version of the New Testament; in various passages of which some modern writers, aware of the importance of an exact distinction, have not scrupled in their quotations to substitute the one word for the other. Their practice has not failed to subject them to a suspicion of innovation and pedantic affectation, but if the preceding remark be just, they have only more fully enunciated in modern language that very sense, which the translators intended to convey in their now obsolete phraseology. They also express the exact meaning of the original, for it may be observed that the sacred writers in speaking of persons in a state of salvation, generally use either the first aorist of the passive voice, which certainly denotes time past however indefinitely, or the perfect tense, with which in their appropriation of it the first aorist seems almost, if not altogether to coincide. In the translation the one tense is not used with more precision than the other, as may be seen in the following extracts from Romans vi.

Ver. 6. "Our old man *is* crucified with him." συνεσταυρώθη.

Ver. 7. "He that is dead *is* freed from sin." διδικαιώται.

Ver. 9. "Christ *being* raised from the dead." ἡγέρθη.

Ver. 13—22. "*Being* then made free from sin ye became the servants of righteousness." ἐλευθερωθέντες.

It will hardly be denied that in these verses, there is a reference to something, which in the mind and intention of the writer was past, and not present, nor future and contingent. These texts do not involve any controverted point, and they are only brought to shew, that the translation of the tenses in question is

generally inadequate and defective. In other texts which refer to the state of salvation, the same inaccuracy is observable and is more worthy of remark, because the consequences to which it leads are of more importance.

Acts xxvi. 18. "Among them that *are* sanctified by faith in me." ἐν τοῖς ἡγιασμένοις. Ephes. ii. 5. 8. "By grace *are* ye saved." This translation leaves the salvation contingent and indefinite, whereas the Apostle evidently refers to the perfected admission of the Ephesians into a state of salvation. The words which he uses express this meaning: χάριτι ἰσθί σισωσάμενοι, literally, *ye are they that have been saved by grace*, or according to the common use of the Apostle (compare 1 Cor. iv. 8. v. 2. κεκορισμένοι ἰσθί, πεφυτισμένοι ἰσθί, Col. ii. 10. ἰσθί πεπληρωμένοι), *By grace ye have been saved*. The words which he uses in describing this salvation, are all in the first aorist, which in the active voice is usually translated with sufficient precision. "He *hath* quickened us together with Christ, and *hath* raised us up together, and made us sit together in the heavenly places." συνζωοποίησθαι, συνεγείρει, συνεκάθισεν.

1 Peter i. 23, may be alleged as another instance of the inadequate translation of the perfect tense.—The words "*Being* born again," may seem to leave the regeneration contingent; but the Apostle refers to a previous completed regeneration. He uses the perfect participle αναγεννημένοι, *having been born again*. He couples this word with another perfect participle (ἡγιασμένους ψυχάς, *having purified the souls*): he makes it an additional motive of loving one another fervently, and he afterwards explains its meaning in the phrase *new-born babes*, ἀπ' γυνήτα βρέφη.

In 1 John iii. 9. v. 1. 4. 18. γεννηται and γεννημένος are translated, *is born*. Without insisting on the peculiar nature of the birth im-

plied, it is of importance to quote the latter verse, in confirmation of the remark, that in the use of the Apostles the perfect tense and the first aorist refer to the same period of time.

“Οὐδαμῶς ὅτι πᾶς ὁ ΓΕΓΕΝΝΗΜΕΝΟΣ ἐκ τοῦ Θεοῦ οὐκ ἁμαρτάνει, ἀλλ’ ὁ ΓΕΓΕΝΝΗΘΕΙΣ ἐκ τοῦ Θεοῦ τρεῖς αὐτοῦ καὶ ὁ ποιητὴς ἐκ ἀπείρου αὐτοῦ.”

This is translated,

“We know that whosoever *is* born of God sinneth not; but he that *is* begotten of God keepeth himself, and that wicked one toucheth him not.”

It would be tedious to allege more than a few instances of the use, and of the inadequate translation of the first aorist.

1 Cor. vi. 11. “But ye *are* washed; but ye *are* sanctified; but ye *are* justified in the name of the Lord Jesus, and by the Spirit of our God.” ἀπελυσασθε, ἡγιασθητε, ἰδικαιωθητε.

Ephes. ii. 10. “We are his workmanship *created* in Christ Jesus unto good works.” κτισθητε.

Coloss. ii. 11. “In whom also ye *are* circumcised, being buried with him in baptism, wherein also ye *are* risen with him.” περιετμήθητε, συνηγερθητε. From the latter the Apostle resumes his argument, chap. iii. ver. 1. “If then ye *be* risen with Christ.” συνηγερθητε. The doctrine and the construction of this passage coincide in a peculiar manner with Ephes. ii.

This general reference to time perfectly past, and the common use of the first aorist, and of the perfect tense by the Apostles, affords at least an indirect argument, that the Apostles considered those whom they addressed as men that had been put into a certain capacity to be saved, in consequence of which they exhorted them to discharge Christian duties and hope for Christian privileges. It would enlarge the inquiry too much to dwell on the means or on the terms of admission into this state of salvation; but it is submitted that this distinction is

uniformly marked out in the language of the Sacred Writers, although through the change which our language has undergone, the Authorized Version notwithstanding its general fidelity does not always sufficiently point it out.

These remarks had hardly been committed to paper, when the writer in the dilatory circulation of a country book club received the British Critic for January last, containing a review of the late Charge of the Archdeacon of Ely, and read the following words:

“The Archdeacon conceives that the Collect for Christmas day may properly be considered as a prayer for regeneration in the larger sense of it, and he has produced instances which he supposes will justify him in arriving at the conclusion, that in the language of our Liturgy whether the participle *being* be introduced as an auxiliary to another participle, or be connected with an adjective, it generally (I am inclined to believe *invariably*) refers to a future benefit.”

The reviewer dissents from this conclusion, and assigns the most powerful reasons for his dissent. The preceding remarks also are immediately, though quite unintentionally opposed to the Archdeacon's position. Without an opportunity of examining the authorities upon which he relies, it may seem like presumption and temerity, to argue the point with him; it may nevertheless be not improper to suggest, that in a composition so full of scriptural language and allusion, as our Liturgy, it is probable that the words of the Collect “being regenerate” have some reference to the word of the Apostle, ἀναγεννημένοι, and such reference, if it could be proved, would decide the matter at issue: if this shall be thought too bold an assumption, the following parallel sentence from the Catechism may with more confidence be submitted to the Archdeacon's consideration. “*Being* by nature born in sin and the children of wrath, we *are* hereby made the children of grace.” This sentence contains two

strong examples of the inadequacy of the words "*being*" and "*are*." "*Being born*" can only refer to time past, it cannot denote any thing either present or future. The meaning of the words "*are made*" and their allusion to time past, are explained with less ambiguity in another passage of the Catechism, in which the child says, "in my baptism wherein I *was* made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

The interpretation which the Archdeacon hath given of this Collect will shew, that the question involved in the preceding remarks is not either uninteresting or unimportant.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"But the Levites after the tribe of their fathers were not numbered among them, &c." Numbers i. 47, &c.

DIODORUS SICULUS\* remarks that, in his days the people of India were divided into seven ranks. The first are philosophers, or priests, who are least in number, but chiefest in esteem, for they are free from all public offices, and are neither subject themselves to any, nor any subject to them: yet they are made use of by their friends to offer sacrifice for them while they are alive, and to perform the solemn rites at their funerals as persons greatly beloved of the gods and skilful in matters relating to the affairs of the dead in the shades below; for which piece of service they are highly honoured, and presented with many rich gifts.

The Marybucks, says Mr. R. Johnson†, in his account of Africa, are the priests, and are separated from others in their habitations and course of life. They talk much of Adam, Eve, Noah's flood, and other things men-

tioned in the Old Testament; like the Levitical tribes they have their town and lands proper to themselves, where no secular persons live but their slaves, whose issue are their inheritance: they marry in their own tribe, and breed up all their children to their own profession.

Sonnerat in his "*voyages aux Indes*," is struck with the same resemblance. "*Parmi les Juifs, le sacerdoce appartenait à la seule tribu de Levi; il falloit y être né pour devenir Levite ou prêtre. Il faut de même, chez les Indiens, être né Brame pour prétendre aux honneurs du Sacerdoce. Le mérite, les services rien n'y peut faire admettre un sujet qui ne seroit pas né dans cette caste.*"

Mr. Halhed in his remarks upon the Gentoo code observes, that the whole office as well as sacred pre-eminence of the Brahminical tribe is almost an exact counterpart of that of the Levitical. The Levites were particularly forbidden wine; so are the Brahmins. The Levites were more than others enjoined to avoid the contact of all uncleanness; so are the Brahmins. The Levites were to assist the magistrates judgment in difficult cases; so are the Brahmins. And in every other respect the resemblance might well authorize a suspicion that they had originally some remote affinity to each other, though conjecture cannot possibly trace the source of the connection. In answer to this Mr. Maurice† expresses a hope that he has effectually traced that source by a traditional channel to a primæval patriarchal code.

"And the priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take and put it into the water; and the priest shall set the woman before the Lord, &c. and he shall cause the woman to drink of the bitter water that causeth the curse, and if she be defiled, &c. the

\* Diod. Sic. b. ii. c. 2.

† Harris Coll. Vol. I. p. 385.

\* Harris Coll. Vol. I. p. 89.

† Ind. Antiq. Vol. VII. p. 526.



water that causeth the curse shall enter into her and become bitter, and her belly shall swell and her thigh shall rot, and the woman shall be a curse among her people."

Numbers v. 17, 18, &c.

In Corry's Africa, p. 70, an account is given of a custom practised by the Timmanees much resembling this: They have an inquisition called *bunda*, to which women only are subjected: the general result is a discovery of fact and falsehood. If the superintendent is satisfied with the culprit's confession the individual is dismissed from the *bunda*, and an act of oblivion is passed relative to her former conduct; but when the crime of witchcraft is included slavery is uniformly the consequence. Those accused as partners in her guilt are obliged to undergo the ordeal of *red water*, redeem themselves by slaves, or go into slavery themselves. Trial by red water consists in making the accused drink a quantity of water, into which is infused the poisonous juice of the medley or gris-tree. It naturally occasions pain in the bowels, which is considered as an infallible evidence of guilt. Contumacy or refusal to confess is invariably followed by death.

Mr. Maurice\* observes upon the trials by the various kinds of water ordeal which so repeatedly occur throughout the Hindoo laws, contained in the ancient institutions of Menu, as the criterion of guilt and innocence, that he is forcibly reminded of the similar trial ordained by the Deity himself as quoted in the above text.

"And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation and put it in the fire which is under the sacrifice of the peace offerings." Numbers vi. 18.

The young people of Hierapolis never marry without first cutting off and offering their hair to Hippoly-

tus, the young men even leave their beards after the first time of shaving them; in the former of these customs they are followed by the Treginians, the only Greeks who practise it. Lucian, who records this custom\*, adds, that he had himself conformed to it when a young man, his hair and his name with it being still in the temple.

Suetonius† mentions the same practice amongst the Romans.—Nero, he informs us, placed his first shorn beard in a golden box adorned with rich jewels, and consecrated it to Jupiter Capitolinus.

It is probably from some connection with this custom that shaving the head was occasionally a sign of joy, in this light it was frequently considered by the ancients, and practised particularly on deliverance from danger. Thus Juvenal, Sat. xii. 82.

The *shorn* sailors boast what they endured.

Pliny also, in his epistles, interprets a dream of cutting off his hair, to be a token of deliverance from danger.

"And Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen and seven rams."

Numbers xxiii. 1.

In his account of a bass relief‡, descriptive of a sacrifice to the Sun, discovered by M. Savary upon a rock near the town of Babian in Egypt, he informs us that before the divine object were three wood piles, sustained by seven vases with handles bearing slain lambs; and Mr. Mountfaucon in his Antiquities mentions an image of Mithras, near which were seven altars flaming to the honour of that deity. It should be observed, that the Sun was worshipped by the Persians under the name of Mithra, and by the Phenicians under the name of Baal.

\* Lucian de Dea Syria, 511.

† Suet. de vita Neronis.

‡ Ibid. Vol. I. p. 446.

\* Ind. Antiq. Vol. VII. 327.

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Numbers xxx. 2.

This custom of making vows is common and very rigidly observed in Japan. Thunberg\* mentions a curious instance of an old man advanced in years, who had made a vow a long time back never to make use of shoes, and being that year employed to accompany the Dutch Embassy to the Imperial court, in the depth of winter, marched along very patiently upon his bare feet, bearing all the inclemency of the weather with the greatest unconcern.

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*Analysis of Waterland's Sermons,  
continued.*

SERMON 5. Christ's divinity proved from his co-equality with the Father, or equality of Christ with the Father, from Philipp. ii. 5—11.

This text hath been claimed by the Catholics and by the Arians, both of whom have appealed to it, in proof of their several doctrines and in confutation of their adversaries. Premising, that the scope of the Apostle's argument is to propose the condescension of Christ, as an example of humility and philanthropy in opposition to ostentation and selfishness, and of a willingness to resign one's own advantages for the good of others, we proceed to comment on each particular clause of this important passage, and to justify the Catholic interpretation of it.

"Who being in the form of God," are words to which there is no text exactly parallel. In Coloss. i. 15. Christ is called "the image of the invisible God," and the meaning of that title is explained by the follow-

ing words, "the first-born or the one begotten before every creature;" i. e. he was the Son of God, according to the constant interpretation of the ancients. In Hebrews i. 1, 2. our Lord after being called the Son of God, and Heir of all things, by whom also God made the worlds, is immediately described, as the "brightness or shining forth of his Father's glory, and the express image of his person or substance." These expressions of the image or the form of God refer to Christ's filiation, in respect of which he is as truly God of God, as in another respect he is man of man. This is the interpretation of the ancients, and is the only one which agrees with the context. His taking upon him "the form of a servant," plainly denotes his taking upon him human nature, and is explained in the following words, "being in the likeness of man," i. e. being truly and really man, or being Son of man by being in the form of man, as he was Son of God by being in the form of God. This interpretation agreeing with the context, with the grammatical construction of the words, with the parallel passages, and with the primitive doctrine, may therefore be concluded to be both the preferable and the true interpretation.

It is proper however to notice another interpretation of the text. From the doctrine of the ancients, that the appearances of God under the Old Testament were made in and by God the Son, it has been hastily concluded, that our Lord before his incarnation was no more than a representative of God, that he only personated God, and did no more than an angel was capable of sustaining. But, 1. this interpretation is not agreeable either to the original words, or to the parallel texts, or to the primitive writings. 2. The Fathers do not include under the idea of personating God, that Christ was not himself truly and essentially God. 3. The Apostle's argument cannot refer to this low

\* Thunberg's Travels in Japan, Vol. IV. p. 29.

sense of personating God; for as his object was to magnify the condescension of Christ, in his humiliation of himself to the lowest ignominy from the highest glory, he would naturally mention those circumstances, in respect of which he was most highly exalted. But St. John i. 1. and St. Paul, Col. i. 15, 16. have both referred to higher points in the exaltation of Christ, than his thus personating God, if that was the only meaning of his being in the form of God.

The words "he thought it not robbery," do not occur elsewhere in the Scriptures: but the literal sense of the authorized translation is countenanced by the most antient versions, and by Tertullian, the first writer who quotes the passage, and by the Fathers from the fourth century downwards, and is not only the proper, but the most proper sense of the words. The phrase "to be equal with God," is also rightly translated, and as it was the practice of the ancients to infer the equality of Christ with God, from his being the Son or the image of God, St. Paul may be allowed to draw the same conclusion from the same premises. The principal difficulty is derived from the use of the following particle, and this difficulty may be obviated by referring to the frequent practice of the Sacred Writers to use it in the sense of *nevertheless* or *notwithstanding*.—This therefore is the construction of the text; the meaning of it is this: "Who being essentially God, as Son of God, thought it not robbery, and knew that he did not wrongfully or unreasonably but rightly and naturally claim to be equal with God, and could not be said to usurp or arrogate in respect of what was his own. Nevertheless he made himself of no reputation, appearing and acting much below his proper dignity, taking upon him human nature," &c.

A different interpretation is however given by some of the Anti-

Nicene Fathers. Origen supposing, that the divine nature of Christ was incapable of exaltation, a doctrine which affords no countenance to the Arians, and understanding the whole passage of the man Christ Jesus, explains the words, "He did not covet to be honoured as God." Novatian interprets the passage of the divine nature of Christ, and conceives, that Christ considering himself as second only or Son to the Father, did not pretend to an absolute equality with him, which is an equality, for which no Catholic would contend. The churches of Vienne and Lyons, suppose that our Lord did not assume to himself as he might have done, but did waive his privilege of being honoured as God. In these different interpretations, the words, "he thought it not robbery," are considered as a part, not of the preceding character of Christ's greatness, but of the consequent account of his humiliation. Under this interpretation they are more contradictory, than favourable to the Arian hypothesis. The construction however of the authorized Version, which has been the standard interpretation for 1300 years, appears in every respect to be preferable.

The following words would have been more correctly and more consistently translated thus: "Nevertheless he emptied himself, taking the form of a servant, being made in the likeness of men." By emptying himself is meant, not that he lost any thing which he had before, or that he ceased to be in the form of God by being in the form of man, but that he concealed or laid aside his real dignity, and condescended to appear, and act, and converse as a man.

"Wherefore God hath also highly exalted him." The nature of this exaltation requires to be examined. As Son of God and as being truly God, he cannot be exalted: and all the ancients, who admitted the notion of a proper exaltation have understood it of the human and not of

the divine nature of Christ. In this respect the Arians understanding a proper exaltation of Christ in his highest capacity, are so far opposed to the common doctrine of the ancients.

Their doctrine was correct, and if a proper exaltation be understood it can only refer to Christ receiving in his mediatorial capacity the honours and titles, which he always possessed in another. It may nevertheless be doubted whether even this is the true meaning of the text. If the Apostle had meant the exaltation of Christ in his human character, only he would have insisted not on the humiliation of the Logos, but on the humble demeanor of the man Christ Jesus. This is the representation of the early writer Hermas, and an ancient commentator maintains, that it can only relate to Christ in his whole person; 1. Because if Christ be God as well as man, he must from the time of his incarnation have possessed whatever pertains to God. 2. Because if in respect of his humanity he wanted any thing, he was capable of supplying it in respect of his divinity. 3. Because the things mentioned as given to Christ are too high for the man to receive. 4. Because the exaltation belongs to the nature which condescended or emptied itself. The author concludes, that the Apostle doth not speak of any proper exaltation, but only of the more glorious manifestation of his essential dignity as the reward of the work of mercy which he had accomplished. It is not unusual in the Old Testament, for the Almighty to plead the wonderful works which he wrought, as a motive and argument, for which the people should acknowledge him to be the Lord: and the redemption which our Lord accomplished was most proper to recommend him to the affections of men as their Lord and God. The meaning of the words, "God hath highly exalted him," may therefore be that on account of the great work of redemp-

tion God hath remarkably proclaimed his dignity, commanding all men to acknowledge him to be their Lord and God; their Lord always, but now by a new and distinct claim, as their Saviour and only Redeemer. This is no unusual sense of the word "exalted;" which however would have described a local exaltation more properly than the word highly exalted.

The interpretation which hath been proposed is confirmed by the following words, that God hath "given him a name which is above every name," i. e. a very high and honourable title, even that of Redeemer of mankind and Lord of the universe. He is thus exalted to the glory of God the Father, nor is his glory magnified without remembering that he is still a Son, or without referring all to God the Father, not to God absolutely, but with the distinction God the Father, thus insinuating that the Son is God also.

The principal points of the preceding comment may be compressed into the following paraphrase.

Be not vain glorious or selfish, but willing to condescend for the glory of God and the benefit of others. Let the same mind be in you, which was in Christ Jesus, who though Son of God, and as such rightfully and really equal with God, nevertheless chose in the instance of his incarnation, to veil his glories under the garb of humanity, and was content to become a man and a servant of God, though by nature his Son and Lord of all: and having taken upon himself the nature and condition of a man, he submitted yet further, even to death itself, and that death of the most painful and ignominious kind. The Father has most remarkably approved this amazing instance of his condescension, and has most illustriously proclaimed the supereminent dignity of God the Son, commanding all persons to honour and adore him, as God and Lord, and under the new

and especial title of the Redeemer to the glory of God whose Son he is, their honour inseparable and their glory one.

There is room only for a few brief reflections.

However some may insist upon the glory of a man's becoming a servant to God, we think it the more wonderful, that one equal with God should condescend to the condition of a man. Let them magnify what Christ did for his own sake and to attain glory above all other creatures: we consider it more truly divine to suffer for others only, when he was himself too great to receive a recompence. Let them magnify his moderation in claiming what he had no right to receive; we judge it more pious to confess, that he receded from his just pretensions. Let them honour him as their Lord, though made but of yesterday, we honour him as Lord and God from the beginning, of old the Creator and now the Redeemer of men. Let them regard him as still the servant of God; we with all things in heaven and in earth, confess that he is no servant, but Lord and God to the glory of God the Father.

(To be continued.)

*First Report of the Commissioners appointed in pursuance of an Act of the 58th of his present Majesty, c. 91, entitled, An Act for appointing Commissioners to inquire concerning Charities in England, for the Education of the Poor.*

(Continued.)

#### LONDON WITHOUT THE WALLS. ST. BOTOLPH, ALDGATE.

The estates belonging to Sir John Cass's school, in this parish, are derived under his will dated the 6th of May, 1709; and their annual produce amounts to 1,133*l.* 16*s.* 10*d.* There is also funded property arising from bequests and donations, upon which the dividends amount to 40*l.* The

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average expenditure for the three last years (not including repairs) has been 1,133*l.* and taking the number of children in the school at 90, the average expenditure for each child will have amounted to 12*l.* 12*s.* 4*d.* The children are all clothed, and have one meal, their dinner, every day; they are usually the children of poor parents. The school-room would accommodate more scholars. The surveyor to the school states, that the property has been let upon too long leases; and is of opinion that the income would be about 1000*l.* more than it now is, if the estates had been properly managed.

#### ST. GILES'S CRIPPLEGATE.

Trotman's school in Bunhill-row, was endowed in 1663, and the income now amounts to 110*l.* The Haberdashers' Company are the trustees, and they appear to have expended considerable sums out of their own funds in erecting and repairing the school-house. Grammar was taught till the year 1740, since which time reading, writing, and arithmetic have been taught, and the classics appear to have been discontinued. It is probable that this change is well suited to the views of the founder, and to the nature of the endowment; but the school is at present in a state of decay. The number of foundation boys from two populous parishes, has, on an average of the last twelve years, been only twelve. This is attributed to the age and consequent incapacity of the master.

#### CITY OF WESTMINSTER.

St. George, Hanover-square. General William Stuart bequeathed 5000*l.* Irish, in 1726, to build and endow a school for twenty poor boys in this parish. Under an order of the Court of Chancery a piece of land was bought, suitable buildings erected, and the residue invested in the funds. It produced 4000*l.* three per cents. Previous to the year 1802, it appears that the school had been very culpably neglected, and fallen into great decay; new trustees were then appointed; and the funds were found insufficient to educate and clothe more than ten boys. In 1817 application was made to Chancery to combine this school with the parochial school; and an order was obtained to the following effect, that General Stuart's trustees should be members of the board of managers; that this board should appoint the master, that the parochial managers should take a perpetual lease of the school-premises at a rent of 103*l.* and that twenty-four boys should be taught in the school on Stuart's foundation; for each of whom the trustees

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should pay 4*l.* per annum. The present income of the charity amounts to 243*l.*; 96*l.* is paid to the parochial school for the instruction of twenty-four boys; 99*l.* is expended in clothing them, and the surplus will be applied in apprenticing meritorious boys as soon as the costs of the proceedings in Chancery have been discharged.

#### ST. MARGARET'S, GREY COAT HOSPITAL, TOTHILL-FIELDS.

A charity school was erected here in 1693 for educating and apprenticing poor children. The school was incorporated by letters patent in the reign of Queen Anne. The present annual revenue is 2,170*l.* comprehending 1,553*l.* rent of landed estates, 427*l.* dividends upon funded property, 163*l.* annual subscription from the governors, and 20*l.* annual gift from the tellers of the Exchequer. With this income sixty boys and thirty girls are entirely clothed and maintained, and taught reading, &c. They are bound apprentices if they stay to a proper age. The art of navigation is taught by a mathematical master, and several boys have been apprenticed to the sea service. The annual charge of each child is calculated at eighteen guineas.

#### PALMER'S CHARITY, TOTHILL FIELDS.

The founder in 1656 conveyed an almshouse, together with a farm messuage and garden to trustees for the support of six poor men and six poor women, and for the education of twenty poor children. The annual income is now 591*l.* including 90*l.* a dividend upon stock purchased from savings of the charity, and the estates have been let at their present rate since 1808. It appears, from a report made to the trustees in September, 1816, that twenty children had been educated previous to 1728, but none from that period till 1817, the property not having been sufficient for the support even of the twelve poor people. The almshouses, chapel and school were rebuilt in 1816, 1817, and 1818, out of savings accumulated for that purpose; in 1817 the school was revived, and twenty children are now taught, conjointly with those on

#### MR. EMERY HILL'S CHARITY,

Founded for similar numbers and purposes as that of Mr. Palmer, with the addition of teaching the children Latin. The annual value of the property is 310*l.* of which a considerable portion arises from stock purchased with money received for

finer in 1811 and 1812. No boys appear to have been educated on this foundation till 1817; since that period twenty have been taught in Palmer's school-house; they learn the Latin grammar as well as the English. It is stated in the books of the charity, that the governors have always been desirous of complying with this part of the founder's design, but had been prevented from want of funds.

#### COUNTY OF MIDDLESEX.

##### ST. DUNSTON'S, STEPNEY.

Lands, &c. were conveyed in the reign of Edward VI. to the *Coopers' Company*, for the maintenance of a free school, alms-men, and alms-women, at *Ratcliffe's Grammar* was directed to be taught by the master, and by an usher. The old school and alms-buildings having been burnt down in 1794, it is not possible now to trace the dimensions, &c. of the original property; the income now applicable to the school and alms-houses jointly is about 290*l.* of which three-fourths are expended on the latter, and one-fourth upon the former. The Company also holds other property applicable exclusively to the almshouses. The schoolmaster's salary is 73*l.* 10*s.* together with sundry small allowances. No usher is kept. There are thirty boys in the free school, who are taught reading, &c. but not classics. They are generally the children of the poor, and grammatical instruction has been very little called for. A lease of a wharf, &c. at *Ratcliffe*, was granted to the *East India Company* on the 30th of October, 1770, for the term of 260 years, at a rent of 15*l.* without any covenant to build. Such a grant, amounting almost to an alienation, was not likely to benefit the charity. It appears, on the authority of *Hollinshed* and *Stowe*, to which references are contained in the books of the Company, that the school was originally intended for sixty boys, though, by an ancient order of the Company, the number is fixed at thirty. There seems no good reason for limiting the expenditure upon the school to one fourth of the income; and it is observable, that the school, built after the fire above-mentioned, appears to have been smaller than that which was destroyed.

#### COUNTY OF OXFORD.

##### GORING.

In 1724, *Henry Allnutt, Esq.* gave the manor of *Goring*, and all his other estates in trust, among other charitable purposes,



to apprentice poor children from several parishes, in such manner as the trustee should think fit. Upon reference to Chancery, in 1727, the Master reported, that the annual sum of 233*l.* was to be laid out by the will of the testator in apprenticing boys from certain parishes; but that it was not thought that there were boys enough in the parishes to employ the money; he therefore recommended that a salary of 30*l.* should be paid to a person for reading prayers and teaching reading and writing; that twenty-four boys should be clothed at an expence of 1*l.* each; and the sum of 147*l.* devoted to apprenticing them; the trustee and his successors having the power to make and alter rules and regulations for the government of the school, and other purposes of the charity. This report was confirmed. The property has been much improved by an enclosure, and its clear value in 1816 was 691*l.*; deducting from which the amount appropriated to other charities, there remains 451*l.* for the mixed purposes of apprenticing, educating, and clothing boys. The sum applied to this purpose in 1815, was only 93*l.*; but some additional allowances to the alms-people have been made for several years, though without the sanction of any formal statute. The balances which for many years past have annually accrued in favour of this charity, have usually remained without interest in the hands of the senior trustee; and the sum of 1870*l.* was due in 1814 to the charity from Mr. Henry Harding—being the balance of the fourteen preceding years. About that period Mr. Harding became insolvent; and no security having been given for the monies in his hand, no means were left of recovering any part of the balance, except against his estate.—Upon a dividend in 1816, the sum of 704*l.* was recovered, and another small sum is expected. The charity have also come into possession of a cottage, which cost Mr. Harding 500*l.* and which is said to be worth 15*l.* a year. The practice from which this loss proceeded, deserves serious reprehension; and it appears that a considerable sum is in the hands of the present treasurer; but the concerns of the charity are now before the Court of Chancery, and it has directed a scheme to be proposed for the application of the balances. Hitherto twenty-four boys have been taught and clothed, and apprenticed when required. The chaplain resides in a house belonging to the charity. The accounts are annually audited, but they are not regularly brought up for the year immediately preceding.

## HENLEY.

Three different foundations of an early date were united by an act of the 18th of his present Majesty, and the whole regulation of the school was vested in a body of trustees, the bye laws being subject to the approval of the Bishop of Oxford. It was determined to institute two schools, an upper and a lower, that in the former twenty-five boys should be taught Latin and Greek, and in the latter fifty should be taught to read, &c. The vacancies in the upper school to be supplied from the lower. The clear income of this foundation now amounts to 358*l.* The schools were separated in 1805, by consent of the trustees; and the number of boys in 1818, was thirteen in the upper and forty in the lower. The former pay four guineas a year to the master, and the practice of filling up one school from the other has been discontinued since 1805. The connection which the act of parliament and the bye laws intended to establish between the two schools is thus very much weakened; and the consent of the Bishop of Oxford which was necessary to make or to alter a bye law, does not appear to have been obtained. The falling off of the lower boys is attributed to the establishment of a national school.

## BOROUGH OF SOUTHWARK.

St. Olave's free grammar school was incorporated by Queen Elizabeth, and a fresh patent was granted by Charles II. The whole annual income for 1818, was 1664*l.* The school consists of two hundred and fifty boys, all taken from the two parishes of St. Olave and St. John, into which the old parish is now divided. The present school rooms will not conveniently accommodate a greater number; but a fund is accumulating to build a new one. The boys are divided into three schools, sixty receive a classical education, forty are in the middle or writing school, and the remainder in the English or reading school. The boys are first admitted into the reading school; and ascend from it to the Latin school if their parents wish it.—The whole expenditure upon the school amounted in 1817, to 1075*l.*; 40*l.* is subscribed to a girls' school in St. Olave's, and 30*l.* to another in St. John's; distributions of money and bread are also made out of the funds; 100*l.* is charged towards the quarterly dinners of the governors. The power given by the Charter of Charles II. of sending exhibitors to the Univer-

sity, appears to have been very little called into exercise. Two boys have however been sent within these ten years, with exhibitions of 80*l.* and 50*l.* But no other application for the purpose has been made for many years. The school was founded for the children of rich as well as poor: but the higher classes of society in general decline to send their children. It thus happens that the school consists almost entirely of the children of the poorer classes, whose parents unable to bear the expenses of an University education, refuse to avail themselves of the advantage of exhibitions, even when the masters have particularly recommended an opposite course.

#### COUNTY OF SURREY.—CAMBERWELL.

The free grammar school was founded by letters patent of James I.: and it was directed that the rents, &c. of seven acres of land should be disposed of for the support of the master of the school. The statutes require that there should be twelve free scholars of the poor of the parish, and that Greek and Latin should be taught; that the estate should be let upon a twelve years' lease; and a fine taken to the amount of one year's rent; that this fine should go for repairs, and the rent to the master.—The land, with a house upon it adjoining the school-house, is now let to the master for 60*l.* a year. The practice of granting beneficial leases to the schoolmaster has existed for nearly one hundred years, and the last lease which expired about three years ago, and has not yet been renewed, was granted to the present master, at a rent of 60*l.* and a fine of 60*l.* The fine was not actually paid, but a promissory note for the amount, was given by the master. It appears from an entry in the minute-book that these terms were granted to him in consideration of his father having expended in 1799 and 1800, 1586*l.* in substantial repairs. The premises are admitted to be now worth 200*l.* None of the leases contained a provision for surrendering the premises in case of the death or removal of the master; so that a succeeding master might be deprived during the continuance of the lease of the full value of the premises to which by the statutes he is entitled; and the fine which is limited to the amount of a year's rent, and is the only fund for repairs should they be neglected by the master, is made much smaller than it ought to be by this mode of granting the leases. Till within these two years the foundation boys, twelve in number were only taught English, &c.; at that time the governors directed that

the teaching of Latin and Greek should be resumed. This has been done, and there are now seven free scholars. The master gives a classical education to a large number of private pupils. An information was filed in Chancery against the trustees, in 1810, by some individuals dissatisfied with the conduct of the school. An answer was put in 1811, since which no progress has been made in the suit; but it is reported that the petitioners will now proceed without delay.

#### COUNTY OF SUSSEX.—HASTINGS.

Ellsworth's charitable bequest was brought into the Court of Chancery by information, in 1812, and it was referred to one of the masters to inquire and report whether there were any funds to carry the intentions of R. Ellsworth into effect, what and where they were, and what measures should be pursued for the recovery thereof. The master reported in July 1815, that R. Ellsworth bequeathed in 1714, one fourth part of certain premises called the late dissolved priory at Hastings, towards teaching the poor of the parish to read, furnishing them with bibles and other books; that the rest of the testator's property was given to his two daughters, by whom in the characters of residuary legatees, the said lands appear to have been sold; and that the purchasers having notice that the property came to the daughter by will, ought in common prudence to have examined the will, and that the defendant in this suit, Edward Milward, who purchased the one-fourth part, &c. in 1765, had notice of the will, in which the said fourth-part was specifically bequeathed, subject to a particular trust in favour of the aforesaid charity.—The master also certified, that proceedings ought to be instituted against the said Edward Milward, to compel him to declare that he held the said estate as a trustee for the uses of the will. Exceptions to the report were filed by Mr. Milward, and overruled in January 1818, when the master was further directed to inquire and state what proceedings ought to be taken for the recovery of the lands in question. The master has not yet completed these inquiries.

The substance of the above was supplied by the solicitor to the relators in the information; but it has not yet been verified by the original papers.

Mr. Milward, the younger, is now in possession of an undivided fourth part of a farm called the Priory, consisting of about one hundred and ninety-two acres, and let

for 270*l.*; of which, and of the timber occasionally felled, Mr. M. receives one-fourth. It appears that several questions of law occur upon the abstract of Mr. Milward's title, which can only be determined by a judicial decision. An information has been prepared, and is ready to be filed, should it be deemed expedient, but one of the relators in the former information, states, that having already expended a large sum in the suit, he is unwilling to incur further expense.

#### MILWARD'S CHARITY.

In the return of charitable donations it is stated that J. Spencer Milward, left 10*l.* a year by will in 1760, to teach poor children. It appears, however, that he died intestate, but that his brother, Edward Milward, the elder, paid 10*l.* a year to a school, in consequence of J. Spencer Milward's recommendation, and that a larger sum is now applied to the same purpose, by E. Milward, the younger; but though he states his intention of continuing the payments, this can merely be considered as a voluntary gift.

#### PARKER'S CHARITY.

By will, dated 1619, W. Parker left lands to the mayor, &c. for the maintenance of a schoolmaster to instruct the youth in learning, manners, and virtuous education. The land amounts to one hundred and thirteen acres, and appears to have been formerly much underlet; and to have been let to persons connected with the corporation. In 1810, proceedings were commenced in Chancery against the Corporation; the rent being then 134*l.* and 210*l.* having been offered by the relator. The Court ordered the lands to be let by auction, with directions that the relator should bid 210*l.*; and to him the land was let at that rent for fourteen years, and the Corporation has been since ordered by Chancery to pay, 115*l.* 17*s.* out of their own funds, being the difference between the old rent and 200*l.* for two years. For many years previous to 1812, the master on this foundation was likewise the master of Saunders's school. And the number of scholars was limited by the income of the master; 2*l.* or 3*l.* being allowed for each boy. The number on both foundations never exceeded fifty-five, whereas Saunders had directed that seventy should be educated on his foundation. The school is now conducted according to the regulations approved by Chancery, which were published in 1813. It is open to all the inhabitants: they are

taught reading, &c. and navigation, if required: there are now ninety children in the school; the master receiving the net amount of the rent, and being obliged to provide a school-room.

#### SAUNDERS'S CHARITY.

James Saunders devised estates to the Mayor, &c. in 1708, in trust to apprentice two boys, to teach not more than thirty poor children to read, and to instruct seventy poor boys in English and Latin.—Under the direction of the Court of Chancery, the estates are now let for 232*l.*; previous to the year 1806, the rent did not exceed 76*l.*; and it was raised in 1806 to 88*l.* 5*s.*; the tenants also at these rents were not liable to repairs; at present they are bound to do the whole. The principal farm was let in 1806 to a member of the corporation; but not being resident he had no vote for the borough. The premises had been always let from year to year.—The net proceeds were applied as far as they would go, to the purposes of the founder, and the school was united with the preceding charity. At present, after increasing the allowance for apprentices, &c. 100*l.* a year remains for the principal schoolmaster. Seventy boys were admitted in 1812; they are taught to read, &c. and will be instructed if they require it in Latin and mathematics. None have hitherto done so. The master is bound to find a school-room; and, at present, has the loan of a warehouse from Mr. Breed's, one of the relators in the information. The costs of the late suit have prevented any apprentices being put out for some years.

#### *On the dangerous Tendency of the Doctrine of Assurance, &c. exemplified by the last Confessions of Criminals.*

We have witnessed for some time with anxiety and alarm, the increasing prevalence of the doctrine of man's salvation by faith alone to the exclusion of good works. We are not ignorant of the existence of the eleventh article, and the importance assigned to it in this momentous controversy, but have diligently read, marked, learned, and digested its contents, and we respect it as a valuable document in support of a scriptural doctrine; but feeling most sincerely, as every impartial Chris-

tian must, that for our own works and deservings none can be accounted righteous, we yet cannot allow this truth to appear as a witness against those effects by which alone our faith can be made manifest, and our righteousness proved. When it is brought forward as subversive of the only criterion by which reason and common sense (without a special revelation) can judge of our being one with Christ, and Christ with us, we challenge its interference, and deny its authority. We have said thus much upon this Article of our Church, because what we conceive to be a misinterpretation of its meaning, is the key-stone upon which is built those pernicious conclusions, the evil tendency of which we shall now proceed to discuss. A few weeks ago the following paragraph appeared in the public papers.

"Execution of Robert Dean, for the murder of Mary Anne Albert.

"This morning Dean was executed on the top of Horsemonger-lane gaol. An immense multitude were collected to witness the execution. The unfortunate man had been at prayer, with slight intermission, from the period of his apprehension. It was needless to recommend devotion to him. He was yesterday visited by Lord Rochsavage and Mr. Sinclair, both of whom prayed with him. He expressed much gratitude at their kindness, and said that the Spirit which had enlightened him was with them. They came; said he, with Christian feeling to visit the poor wretch in his dungeon. Mr. Mann, the chaplain, had much conversation with him. Dean regretted that as he was going to a place where there was no gnawing of teeth, he had it not in his power to take with him his beloved Sarah, who was now exposed to a wicked world. The chaplain endeavoured to induce him to speak of the little girl, whose life he had taken away, and told him she would meet him in a better world. No doubt, said he, Christ, who is now saving my soul, is waiting for me; but I am sorry for poor Sarah; she is in a dangerous world. Mr. Mann rejoiced to see him so full of penitence, and told him with what happiness his friends would hear, that not a wish of escape from punishment had passed his lips, nor a murmur of com-

plaint. Why should I complain, said he, knowing, as I do, that the change I am going to make is for the better. Where is Voltaire now? in hell. Where is Tom Paine? in hell. God have mercy upon them as he has upon me. His general appearance was that of a maniac, but on all subjects he spoke rationally, although often incoherently. After the sacrament had been administered to him, he appeared impatient to leave the world, and asked whether every thing was not in readiness for his journey. On being told by Mr. Mann that some time was to be allowed for preparation, preparation! said he, who can say I want preparation; never was man more ready to die? Mr. M. having observed that the preparation of the body, not of the soul, was what he meant, Dean smiled, oh! said he, then I shall soon be going. He refused to stand up while any part of the ceremony in the chapel was performing, and he frequently prayed aloud, and with the greatest fervour. When the officers were striking off his irons, he looked wildly about, and at last fixing his eyes on the gallows, he bent towards it, and then gazed at the sky. The name of God was in his mouth when he reached the platform. He then said, God bless you all, and prayed in so loud a tone as to be heard by the crowd around the prison. At 9 o'clock the drop fell, and he died after a severe struggle."

Here we have an instance of a murderer, whose crime was marked by circumstances of unparalleled atrocity, ascending the scaffold in the full assurance of eternal salvation. It might be supposed that such a being of all others would, when brought to some knowledge of the Gospel, have felt peculiar awe when about to quit the scene of his guilt, to stand in the presence of Him, by whom we have been taught to believe we shall be judged "*according to our works.*" And had he, as a true penitent, consulted the words of eternal truth, he must have felt more than human language can describe, and in fear and trembling, unable to lift up his eyes, have called upon God to be merciful unto him a sinner. But not so, a convert to the revived and prevailing system of the day, he stood on loftier ground. In his eyes "sins appear to have been

no hindrance\*; goodness to have been no recommendation;" accordingly we find, that with the blood of a fellow creature upon his head, he rushes into the presence of his God, "enlightened with the Spirit," impatient to meet Christ, who was waiting to save his soul, *assured* that the change he was about to make was for the better, who could say he wanted preparation—*never was man more ready to die!!!* A short period dedicated to prayer without an opportunity of establishing the sincerity and extent of his repentance, infuses an inward feeling superseding all other proof. He perishes in the midst of assembled multitudes of the lowest orders, ever prone to put off to a more convenient season the settlement of that account which, to an humble minded Christian, is considered as the habitual business of a whole life. With such an example, and such a narrative before them, can we be surprised that they should be ready to adopt such fascinating tenets, and after rioting in a life of sin, flatter themselves with the hope that their end may be like Robert Dean's.

It may be said in answer to our drawing unwarrantable conclusions from the above terrific statement, that the reasoning powers were in a state of aberration. This, however, could not have been the case, since upon all subjects we are assured he spoke rationally, we have, moreover, the evidence of prayers offered by the respectable persons above-mentioned; had he been a maniac, they surely would have been conscious that such exertions were works of supererogation. He who is deprived of the gift of reason requires

not the prayer of man to insure his acceptance with God.

But we are willing to allow in its full extent every extenuation which the nature of the case will admit, and had this been a solitary instance, it might have passed *sub silentio*. But day after day, another and another starts to view; and, painful as it is, that we may avoid the imputation of prejudice, founded on partial insulated views, we must still claim our readers attention to similar facts equally disgusting and lamentable. We will select from those only which have already appeared before the public in minute detail as triumphant proofs of the power of faith and influence of grace. In the month of May, 1817, Joseph Allen, a farmer, was executed at Chester, upon the clearest and strongest possible evidence, for uttering forged notes "*to a frightful extent, and was actually engaged in affixing initials, and making private marks on a number of new forged notes when he was apprehended* \*." This person was attended by Mr. James Blackett, one of the Wesleyan Methodist ministers for some days previous to his death. On the scaffold he too, like Robert Dean, had no fears, he assured those around him, "*that his confidence in Christ was unshaken, and that he had no fears*, adding in a letter to his friends, a confident hope that they should *all meet together again in heaven in a little time*." Doubtless our readers will conclude, that at least he confessed his crimes, acknowledged the justice of his punishment, and died repenting his sins. Far from it; his tenets led to no such results. He died "without fear," with an "unshaken confidence in Christ, sure of an inheritance in heaven," with a deliberate lie in his mouth, uttered in immediate connection with those unhalloed declarations; a lie affecting

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\* "Be not afraid, your sins are no hindrance; he will wash you and make you clean—your goodness is no recommendation. If you think your alms deeds, or *any thing* else a recommendation, you will find it to the contrary, &c. &c." Sermon preached before the Leicester Infirmary, p. 22, by Rev. P. L. Story.

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\* See Report of his Trial.



the character and credit of the judge, the jury, and the witnesses. He stated positively, "that he had taken the notes in the common course of business, and did not know that they were bad ones." Such was the death of Joseph Allen, for whose family "a sympathizing and humane public" were, at the close of these details, called upon to contribute. God forbid that charity should be withheld from any who are suffering under distress of mind or body, but we think this was a case requiring as little publicity as possible, one in which he who pitied the fatherless and the widow would, for the sake of public example, and respect for the laws of his country, act up to the very letter of the precept, "when thou doest alms let not thy left hand know what thy right hand doeth."

The next case is that of John Moores, executed at Chester for burglary. The regular chaplain of the gaol had preached a very proper sermon upon the text, "bring forth fruits meet for repentance;" but under the tuition of John Taylor, a Methodist preacher of the Wesleyan persuasion, he attained salvation without any such efforts.

"During the last week he often stated, that he felt assured he should, through the merits of Christ, go to heaven. A few moments before his death, a fellow prisoner shook him by the hand, and said, my dear lad, I hope thou wilt be happy. Moores, with the utmost composure, and in an unhesitating voice, replied, *I have no doubt that I shall; all doubt is, thanks be to God, removed, and afterwards he said to another person, this is the happiest day of my life, though I am going to the gallows.*"

We will mention but one more case, that of the Ashcrofts and Holdens, which we cannot dwell upon without a thrill of horror. It is unnecessary to enter into particulars; suffice it to say, that in two minutes the jury returned their verdict, having upon the clearest evidence, found them all guilty of entering a house

at noon-day, committing a robbery, and murdering the inhabitants. On the scaffold,

"They all spoke in succession to this effect, with frequent repetitions of the same observations. We are as innocent of the crime for which we are to suffer as the child unborn; we protest to you all before God, that we are innocent, for which we bless God. We know that many in Manchester thirsted for our blood; but they have sorer hearts than we have. May God give his Holy Spirit to the town of Manchester; may we be the last innocent persons to suffer from this castle. *We are now, we trust, going to glory, and would not for the whole world die with a lie in our mouths.* And now may the grace of God be with you all for ever and ever. Amen.

They then began to sing, repeating line after line as they sung—

"I'll praise my Maker with my breath,  
And when my voice is lost in death,  
My days of praise shall ne'er be past,  
While life, and thought, and"—

The drop fell—their voices instantly ceased, and they quivered in the convulsions of death. Thus perished these dreadful examples of perverted religion. In an account published soon afterwards, we are informed, that for several years they subsisted by plunder and gaming, and although brought up to the trade of weavers, they never sought their livelihood by following their business. James Ashcroft the elder, and David Ashcroft, were leaders in the Methodist connexion, and officiated for several years as members of that persuasion\*. The elder

\* The Methodists inserted a paragraph in the Shrewsbury Chronicle, denying the truth of their being officiating leaders, or registered members, but that they professed to be converts to their doctrines was, we believe, never disputed. For what good purpose we are at a loss to conjecture, a vile fabrication, asserting that the real murderers had been discovered, and that the clergymen who attended in Lancaster gaol were much distressed under a conviction of their innocence, was under the title of extracts from the Lan-



Ashcroft was quite a fanatic, and was fully persuaded that his faith was such that he could work miracles, and that having once attained the perfection of grace, he never could again fall. He once to illustrate this doctrine of faith in allusion to Isaiah xliii. 2, thrust his hand and arm into the fire to shew that it would not burn, but the experiment did not succeed, he was dreadfully scorched.

Who shall say, after reading the above, that the doctrine of assurance and peculiar grace does not lead to false and fatal conclusions? Neither let it be said that we have authority from the Scriptures for its adoption and practice. The thief on the cross is, we maintain, by no means a parallel case. That the Almighty can pardon even the most abandoned sinners nobody in his senses would venture to doubt; but it does by no means follow that he would adopt such a measure as a general practice. He who excited hope in the breast of his companion in misery, could dive with more than mortal penetration into the recesses of the heart, and ascertain beyond the possibility of doubt or deception, the prospects and probabilities of a future and abundant fruit. It may be remarked too, that although the penitent thief had divine authority for looking forward with more than the confidence of hope, we find no answer returned implying certainty or assurance; no boastings of his happiness, or his absolution from sin; no pharisaical expressions of joy; and, above all, no reflections upon his judges, or vain protestations of innocence. But granting for a moment that the cases were not dissimilar as far as affects the possibility of a criminal's salvation

upon the repentance of a few hours. Still, though Deity might record the instance, it does not follow that man should act and argue upon it on every possible occasion: the doctrine is at all events dangerous, and ought to be adverted to with the utmost caution and delicacy. The utmost, as conscientious ministers, that we should have taken upon ourselves to do in any case similar to the least doubtful of those above recorded, would be to have assured the sufferer, that although it was an unquestionable truth that God might pardon the chief of sinners, we could as men speak only of the *possibility*. We should deem it presumption to encourage a sure and certain hope to a resurrection to eternal *happiness*, however certain that there would be a resurrection to an eternal *life*. We should have led him rather to quit the world sorrowing for what was past, than glorying in the certainty of what was to come. Some of our evangelical friends may say, but why all this; we too disavow such principles, adopted only by Methodists, with whom we hold no communion. We answer, may we rely upon this disavowal? Have we never heard from your lips, have we never read from your publications enough to make us doubt your denial? Have we been misinformed when we were told, that one, if not more of those who attended the first mentioned criminal, are respectable and zealous members of your school?

It is not enough that disapprobation of the conduct under review should be occasionally expressed by the more judicious members of a sect. Do the confessions and dying declarations to which we are alluding so palpably contradict the general tenets of any party, as to make it impossible for a rational man to think that they are consistent? If not, we ought to remember how tempting it is to every class of society to adopt a creed which permits, if it does not encourage pro-

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caster Gazette, sent to most of the London papers. The editors of the Lancaster Gazette, indignant at the imposition, immediately published a denial of such a paragraph having been ever received or heard of by them.

crastination in preparing for the one thing needful; and whatever fancied authorities for that creed may be adduced from Holy Writ, or however unacceptable may be the doctrine of conditional justification to those who prefer a shorter and a less laborious path, we ought to declare that the scheme of religion which refuses to give it admission, has been weighed in the balance, and found wanting.

A. Y.

#### THE WALDENSES OR VAUDOIS.

*To the Editor of the Remembrancer.*

Sir,

THE correspondence which is reported in your last number to have been opened between the Society for promoting Christian Knowledge, and M. Peyrani, one of the Pastors of the Vaudois, has induced me to trouble you with the following extracts, which may perhaps be thought worthy of a place in your magazine. They are taken from "A brief Memoir respecting the Waldenses or Vaudois, Inhabitants of the Valley of Piedmont," published by Hatchard, in 1815; and purporting to be the result of observations made during a short residence among that interesting people in the autumn of 1814. After observing that their ancient history is much better known than their modern, the author proceeds to divide his little tract into the following heads: 1. Their Modern History. 2. Description of the Vallies. 3. Character and Manners. 4. State of their Schools.— 5. Number and Condition of their Ministers and Churches. The first head embraces a particular account of the cruelties which were inflicted at the great persecution in 1686; when Louis XIV. instigated the court of Turin to follow the example which had been set by the revocation of the edict of Nantes. But this tale of horrors I have no inclination

to transcribe. The present inhabitants of the Vallies are the descendants of a small body, who were supported for some time in Switzerland, by the charitable contributions of the English and Dutch, and who afterwards obtained grounds in the dominions of the Duke of Wirtemberg, on the estates of the Margrave of Dourlach, the Landgrave of Hesse Darmstadt, and the Count of Hanau. Seven ministers and schoolmasters were then supported by his Britannic Majesty. Others of the Vaudois went to the marquise of Brandenburg; others to Bienne and Scaffhausen. A party of them, however, amounting to seven or eight hundred, resolved in 1689, to re-occupy their native land. They were joined by some French exiles; and finally succeeded in their enterprise.

The vallies which they inhabit are three in number, Luzerne, La Perouse, and St. Martin; the former contains six *communautés* or parishes, and the two latter three each. There is a thirteenth parish between the vallies of Luzerne and La Perouse.

"The Vaudois had formerly much more extensive grounds; but at various times, and under various pretexts, they have been dispossessed of them. These three vallies have been left them rather as places of exile than of enjoyment, and though described as producing wine, wheat, &c. yet, with the exception of a few spots, it is by mere dint of hard labour that the barren soil of the sides of the mountains yields the means of subsistence to the inhabitants, whose principal diet is black wheat, potatoes, cows' or goats' milk, and chestnuts. The roads are often serpentine over rock ground; the noise of the rushing torrent is generally heard; and sometimes, especially at Pral, the dreadful avalanche overwhelms an individual on the road, or a family in their cottage." P. 24.

The concluding remarks on character, and manners, and on the state of their schools, ministry, and churches, I shall submit to you in the words of their author. They will at once serve to confirm the statements of M. Peyrani, and to

account for various particulars to which he alludes.

"They preserve from their forefathers a sincere respect for pure and undefiled religion. Public worship is very generally and conscientiously attended; and when I had an opportunity of witnessing a communion-day, the church was quite full, and the behaviour of the communicants solemn and pleasing\*. Nor is their religion wholly confined to their temples: on the Sunday evenings in winter several families assemble in a stable (partly induced by the intense cold), and unite in religious exercises, as reading the Scriptures and singing psalms and hymns.

"The social duties they also exercise to a very considerable extent. For instance, though more frequently persecuted than protected by their sovereigns, the Waldenses are loyal subjects. When the King of Sardinia was lately restored to his crown, they sang 'Te Deum' on the occasion, as well as presented an address of congratulation: and when, at a former period, Louis the Fourteenth's army invaded Turin, Victor Amadeus II. was advised to rely upon their loyalty and take refuge in Rora: he did so, and remained secure till Prince Eugene came to his relief.

"They are also remarkably honest. Whilst the immediate vicinity (the plain) is infested with robbers and assassins, these valuable men devote themselves, with that industry and patience which the nature of the soil requires, to useful labour for their subsistence. A robbery seldom or never occurs in the vallies. Assured of this, I felt no anxiety, though once overtaken by night near the woods, and entirely at a loss which of the numerous intersecting by-ways to choose. My companion and myself walked fearlessly along till we perceived a light, and got an obliging Vaudois to attend us home.

"We find, indeed, more than mere honesty among them; even a generous disinterestedness, though so poor. I could not prevail upon a man at one time, upon a child at another, to take any reward for a trifling service they had rendered; and I recollect seeing a soldier, who offered himself to the King of Sardinia instead of his

brother, or some other individual, unaccustomed to war, who might be required to serve.

"Hospitality is another very pleasing trait, and exercised in such a manner, that when you quit their roof, the Vaudois seem as if they had received, and not conferred a favour. Their humanity is also, on many occasions, conspicuous. If any one is ill, the neighbours cheerfully and gratuitously sit up at night in the sick chamber, and there is even a sort of dispute who shall pay the first and the greatest attentions. In case of an accident that a poor person has met with, a sermon is sometimes preached, and a collection made. But this kindness is by no means confined to their own friends. Whilst the Catholics around usually relieve the necessities of their own religion, the Vaudois give what they can spare to the destitute of either communion. There is one illustrious instance, in particular, of their humanity, which should not pass unnoticed. When the Austrians and Russians, under Marshal Suwarrow, compelled the French army to retreat, three hundred wounded French soldiers received all the assistance, with respect to medicines, &c. that could be given, and at the request of M. Rustan their minister, the inhabitants of Bobbi carried these poor men on their shoulders over the mountains to the French territory—a most painful task, as those can well attest who have taken the tedious and difficult road of the mountains from Piedmont to Dauphiné. Their conduct appears to have been a pure act of humanity, not the result of any partiality to the French; yet, but for the generous interposition of Prince Bagration with the Commander-in-chief, it would have exposed them and their property to considerable danger. The Austrians could not withhold their admiration; and the French General (Suchet) published an order of the day for the very purpose of acknowledging such a singular instance of benevolence.

"I will mention but one moral feature besides, and that is, their gratitude. They have been long indebted (as will be seen in the sequel) to our nation for its sympathy and protection, and especially to a British Princess (their guardian angel, if we may so speak), for her munificence. These benefits have never been forgotten: on the contrary, the pastors and people regard the English as their best friends—in seasons of difficulty, their chief resource\*;

\* Religious instruction is very carefully instilled before young persons become for the first time communicants. I was told that a young lady of Turin had been four months at a relation and minister's house, passing through a course of religious studies."

"\* It is to the British representative they have confided their Memorial and interests at the present Congress of Vienna."

and I remember I was very forcibly struck with the remark of the amiable wife of one of their ministers, who told me, that they made a point of instilling into their children respect and esteem for the English from the very dawn of reason in their minds.

"Having said thus much of some valuable qualities of the mind, a few observations may be added respecting their manners. They are, in general, very correct, such as one might anticipate amongst a people well instructed, little used to intercourse with the world, and devoted to the laborious occupations of ploughmen, herdsmen, shepherds, and vine-dressers. The late war, however, has in some degree injured them, as it obliged many of their youth to become soldiers in the French service. There was also a fortress established by the French of late years, not far from St. Jean. They have experienced, no doubt, like most others, the melancholy truth of the maxim, 'Evil communications corrupt good manners.' The principal amusement of the people has in itself something of the martial: it is their great ambition to be expert marksmen; a circumstance to be traced, probably as much to a motive of self-defence, as of pleasure. After Easter the inhabitants of the several parishes (each body with an elected king at its head) receive each other with peculiar respect, fire at a mark with a musket-ball, and afterwards adjudge rewards to the most skilful. This tends to cement the union of the several parishes. Their marriages, baptisms, &c. usually take place in winter, and then they often indulge in their favourite amusement of dancing. In 1711 a synod prohibited dancing, but the prohibition does not seem to have been attended with success.

"I will next describe what I am persuaded will interest, I wish I could add gratify, benevolent persons in England—the state of their schools. They were once flourishing, and the sum of six thousand livres of Piedmont\* was annually remitted from Holland for the purpose of supporting fifteen great, ninety little (or winter), and two Latin schools; part of the money being reserved, however, for the widows of ministers, for disabled ministers, for the poor, and for an allowance to five deacons. The events of the late war have entirely changed this happy aspect of affairs. Since the year 1810 two thousand livres per annum only (100*l.* sterling), have been received

from Holland; and as half the people had not the means of paying, the schools have exceedingly declined, and even run the risk of complete decay. With the exception of the Latin schools, however, they exist at present (*barely exist*, and but ill provided with teachers,) as charitable persons in the vallies have hitherto paid for the poor.

"They have been equally unfortunate with regard to the pensions which Queen Mary II. granted to thirteen schoolmasters; for this resource also has failed since 1797. It is highly important that Christian benevolence should avail itself of the occasion here presented of benefiting the rising generation, both in granting such an allowance as shall procure efficient teachers, and in suggesting the various improvements in system which have lately taken place in the education of the poor in our own country.

"The next subject that claims attention is the condition of their ministers and churches.

"Each of the thirteen parishes has a settled minister; and to each parish several hamlets are annexed, in which there are also temples. Queen Mary established what they term the royal subsidy, a grant of four hundred livres (30*l.*) annually to each pastor; but from this fund nothing has been received since the year 1797. What they call the national subsidy, is the product of a collection in England about forty years ago. Part of this is intended for the widows of ministers; and ministers themselves derive from it the annual sum of four hundred livres, which has been regularly received. It is obvious, from this statement, that those pastors who have not private property, must be in unhappy circumstances; and, indeed, the royal subsidy having failed, some have been reduced to the painful necessity of borrowing money of their respective flocks. Few would imagine that persons of learning and taste are to be found among them; and yet there are: their education places them on the same, or nearly the same, level with the generality of ministers in this country. The Swiss Cantons, which have ever shown a friendly regard to the interests of the Waldenses, assisted them in this respect; and in 1729 an English lady settled a pension upon a student, which was paid through the consistory of Amsterdam. Their candidates were educated at Geneva and Lausanne; but I think I am correct in stating that their pensions have failed (the events of the late war having introduced change and disorder into every department), and that they will experience diffi-

\* About 300*l.* sterling."

"† The five senior ministers are always deacons."

culties in future, on account of the expense of an academical education. I am sorry to say the case of at least some of the widows of deceased pastors is also distressing. There are now six : one, who has a daughter, has only about 10*l.* a year—she had a son, a student at Lausanne, who was compelled to serve in the army : he afterwards died at home of his wounds. The late Mr. O. had a very laborious parish in the mountains ; often a long and fatiguing walk ; and then, after both the intense heat in summer, and the rain and snow in winter, no place of shelter and rest (the church standing on an isolated spot), before the service. He fell, at length, a victim to his exertions, leaving a widow and seven daughters, the eldest only fourteen years old, to lament so severe a loss. The pecuniary resources for the support of so numerous a young family are very slender indeed. When I stood near the grave and read this simple inscription on a rude headstone : ‘ 1814. J. D. O. Pasteur et Juge ;’ and when I entered his library, and opened the books he had been used to read, and looked thoughtfully around the room which had so often witnessed the prayers of a father for his family, and a pastor for his flock ; this consideration, that their circumstances were so reduced, could not but awaken still deeper sympathy for this afflicted family.

“ It has been already stated that there are thirteen parishes ; of these my short residence only permitted me to see nine. The old chapel of St. Jean had been destroyed by persons hostile to the principles of the Waldenses ; but of late years they have, with the assistance of friends at Turin, built a new church. This seems to confirm what has been advanced of the serious view of the importance of religion which reigns in the vallies. But this is not all ; they have likewise erected a new church, almost wholly at their own expense, at St. Germain \*, an earthquake (which is no uncommon occurrence among them) having greatly injured the former one in 1808. With regard to church-government, there is a moderator elected at every synod ; each church has a deacon, who attends to objects of charity, and several elders : the discipline is less strict than formerly : the Liturgy used in public worship is that of Neuchâtel ; the festivals observed are Christmas, Easter, Ascension Day, and Pentecost †.” P. 25.

“ \* The United Brethren kindly advanced something.”

“ † All the offices of their church are in French, which they often speak ; but the

### *To the Editor of the Remembrancer.*

Sir,

THE favourable reception, and candid allowance which my former communication has experienced, together with the very satisfactory explanation on the points there discussed, which it has elicited \*, encourage me again to trespass on your time, by submitting to your consideration some remarks on a subject which has long and very seriously engaged my attention as a minister of the Establishment.

The subject to which I allude, is the arrangement at present in force, prescribing the course of lessons appointed to be read in the services of the church. Since the tendency of the following remarks will be to advocate some alterations in this arrangement, and I am well aware of the danger of all wanton innovations, and more especially of touching with a rash hand a work so admirable as our liturgy, (even though it be to remove a partial blemish.) I do not offer them without much diffidence. I shall therefore most readily acquiesce in the justice of any decision which you may form

patois of Piedmont is also prevalent among them. The ancient Waldenses were Episcopalians with regard to church-government, and the sermons in Italian, or a language in some measure similar to it.”

\* If there be still any shadow of difference between myself and your correspondent, it regards only the nature of the particular accidents related by Baxter. I clearly wrote under the impression that they were such as to threaten serious danger to life ; and the same, I think, appears to have been Baxter's own impression ; but I most fully concur in the general limitations proposed in your last number, as being precisely those which are requisite to guard the doctrine of a particular Providence from those enthusiastic abuses which have this peculiar infelicity, that they ever tend to impart to the great doctrines which they exaggerate and misapply, the tinge of their own weakness, and to throw a shade of ridicule even over truths the most sacred and awful.

concerning them, whether you shall determine to suppress them as injudicious—or by allowing them to appear in the pages of your valuable journal, treat the subject as one which may, without impropriety, be (respectfully, and in the spirit of entire subordination,) submitted to the attention of the rulers of our Establishment—in the sound prudence of whose government none can place a more confident reliance than myself.

I have only to add, (before I enter upon the measure which I am about to propose,) that I should not have ventured upon this occasion to stand forward as the advocate of apparent change, had I not felt convinced that the real effect would be to bring our practice to a much closer agreement with the original intention of the framers of our Liturgy, than that actually adopted presents.

Let me observe, then, that the prescribed arrangement of the lessons, seems to have been originally framed in the anticipation that divine service would be celebrated twice on every day in our churches—and with this view it provides, that the Old Testament shall be in regular succession read through once, and the New thrice in the course of every year. Here the system is complete, and no arrangement can possibly be better than this in cases where (as in cathedral churches,) the custom of daily service remains; but since many reasons have concurred to render such a custom generally impracticable, an arrangement which was calculated entirely with reference to it, (however admirable when taken in its proper relation,) presents us with mutilated and unconnected fragments only, when it becomes combined with the general practice of service upon the Sundays alone. Of course, I now speak with reference to the lessons taken from the New Testament—but these are surely, (if it be right to make any distinction in the sacred

writings,) to us, as Christians, the most important. Let us consider, then, how these are now selected for the instruction of our congregations on the Sabbath, the only remaining season of their public instruction, and indeed the only one which it would be practicable to enforce in the immense majority of instances. There is absolutely no principle of selection at all—the whole affair being left to the casual circumstance of the day of the month on which the Sunday may happen to fall, and thus we are abandoned to the guidance of what may be fitly described as the chances of a species of lottery; whence it results, that many of the most important parts of our bibles are continually omitted, while others of less comparative importance are read—and the whole is presented to our congregations in broken and insulated parts, without the least regard to due connection or systematic arrangement, many passages, (especially in the Epistles, where a continued chain of argument is carried on,) being rendered nearly unintelligible in consequence of this deficiency.

It may be said, indeed, that even according to the present method, the whole of the New Testament will be read through, (in cases where there are two services on the Sunday,) once in about two years and a half; but still all the objections against the extreme confusion, and want of connection inherent in the present system, will remain in full force. Now, whether we consider the ecclesiastical lessons as furnishing the principal sources of scriptural instruction to that portion of our congregations who are unable to read, or as guiding the studies of that now happily-increasing number who enjoy that great advantage, or, lastly, as affording materials which might with profit be made the frequent ground-work of our own discourses from the pulpit—in every point of view, the extreme desira-



bleness of a connected and systematic arrangement appears equally striking—and it is worthy of our most serious remembrance, what a fruitful source of error and division in the church, partial and uncombined views of Scripture have always proved.

To remedy these inconveniences, many different arrangements might be proposed. The lessons at present appointed to be read from the New Testament amount to about 240. These might, with very trifling omissions and consolidations, be easily brought within the compass of 208, and thus read through in the order of their regular succession, as second lessons, in the Sundays of two years—but I should esteem a judicious selection of the most important chapters, which might bring the grand features of the whole under review once in the course of every year, a still more desirable plan. Nor should it seem at all impossible to comprise in the annual number of 104 second lessons, of moderate length, the whole body of history and doctrine contained in the New Testament, without any very important omission; when we take into consideration how often the same facts are related, without any material addition of circumstances, in the narratives of the three first Evangelists.

The lessons taken from the Old Testament are, certainly, in a very different situation from those of the New, since in them a principle of selection is already exercised—but it should be remembered, that this selection was originally framed in the view that it would form an accessory only, and be subordinate to the general scheme of reading entirely through the Bible in our public services—but now, that from this character it has attained that of the principal, or sole public method of instruction in this part of the Scriptures, it stands in a very different light from that in which it was ori-

ginally placed. And I am persuaded, that with reference to its present application, it would admit, and may I add almost demands, many and material improvements. I will not now occupy more of your attention by specifying particular instances of this, which, unless I am much mistaken, is very generally acknowledged and felt by my clerical brethren—but I will observe, with reference to a single point only, that from the prophetic writings there is a studious selection of those passages which denounce the wrath of God against the idolatrous rites into which the Israelites so frequently fell—this, at the period of our emerging from the darkness of papal superstition, was undoubtedly judicious, and adapted to the peculiar wants of the times—but now that the danger of these errors has ceased, the allusions in question have ceased to be necessary, and are become altogether unintelligible to the lower orders without a commentary; but surely the time of the preacher may be better employed than in explaining to his congregation the ritual of Gentile worship.

I have throughout calculated on the supposition that two services are performed on every Sunday—in cases where one only is celebrated, the minister might be allowed to read through in the successive Sundays of two years, any course which might be drawn up for one year on the above principles.

Should any change of the kind which I have thus ventured to suggest be considered as desirable, the Bishops of our Establishment are surely competent in point of authority, as undoubtedly they are most competent in point of judgment, to carry it into effect.

I remain, Sir,

With every wish for the beneficial effect of your publication,

Your obedient servant,

OXONIENSIS.

*To the Editor of the Remembrancer.*

Sir,

HAVING for many years been engaged in superintending the education of the poor, and hailed with great pleasure the rise and progress of the National Society, I observe with much satisfaction the interest which the Remembrancer takes in its welfare. The success which has attended the labours of that Society, during the few years of its existence, has fully equalled, if not exceeded, the expectations of its most sanguine friends; and should it continue to receive that support which its utility deserves, the blessings it will confer upon future generations are incalculable. But however useful and important the exertions of this Society may be, it has great difficulties to contend with in places remote from the metropolis and other great towns, greater probably than are known even to its active members in such places. One of the first and most serious of these difficulties is the want of competent masters. The extreme ignorance of the poor in many country parishes can hardly be conceived by those who have not familiarly conversed with them. This ignorance is often strongly felt by the Clergy, when they have to select a proper person to fill the office of parish clerk. In many parishes no one can be found who is able to read the responses in the Church service decently. And the difficulty is greater, if a person be wanted, who shall not only be able to read with tolerable accuracy and propriety, but also possess that energy, good sense, and judgment, which are requisite to make a good schoolmaster. From necessity, therefore, in very many of the national schools, perhaps I may say, in the majority of those in country parishes, masters are employed who are very indifferently qualified for their office. If it be thought that better ones might be obtained from towns, another difficulty starts up to prevent the execution of such a plan.

The smallness of the funds, which can be raised in many country parishes for the support of a school, confines it to the Sunday, or perhaps to that day, and to one other in the week. Schools of this description of course cannot hold out inducements to a master to remove to a distant parish, where he will probably find a difficulty in getting any other employment except that of his immediate profession. Want of qualifications in the master will generally produce a corresponding deficiency in those of the teachers. It has been said, indeed, "that children are just what you choose to make them," and so perhaps they might be, if they were entirely committed to our care, but six or eight hours instruction in the week will be found very insufficient to supply the want of discipline, and want of ideas, which are found in the generality of children in the country. The improvement made in schools thus circumstanced must be slow, and both masters and teachers require all the assistance which can be afforded in training them by the most easy steps for their respective functions. These remarks may be applied in their full force to a question which has been discussed respecting the propriety of introducing questioning books into the National Schools, and to which allusion has been made in the second and fourth numbers of the Remembrancer. The advantages of questioning the children upon the subjects they read are universally allowed. In the generality of country schools these advantages cannot be secured in any degree, except through the medium of questioning books. And experience shews that even these ought to be composed in the most easy and familiar manner to bring them within the reach of the children's understanding.

Another point of the first importance in securing the great object of the National Society, the education of the children of the

poor in sound principles of Religion, is also alluded to in your second number, the necessity of continuing the children as long as practicable under the fostering care of the Society. It cannot be imagined that deep or lasting impressions of Religion can be made upon poor children of nine or ten years of age. Yet at that age they are often removed from daily schools to be employed in works of industry, a branch of education as necessary for them as the improvement of their minds. The most obvious plan of accomplishing both objects, is to admit children thus circumstanced into *Sunday Schools*, by which means a habit of industry will go hand in hand with a religious observance of the Sabbath, and an increasing knowledge of the doctrines and duties of Christianity. The objection which has been started to this plan, is the difficulty of providing accommodation in our Churches for the increased number of children which would thus be brought under our care. It is to be hoped that the exertions which are now making for the enlargement of Churches will obviate this difficulty. At all events, I wish to impress strongly upon the friends of the Society, the necessity of attention to the elder children.

The circumstances which have been stated respecting the masters of country schools, lead me to another point of prime importance to the welfare of the National Society, and which, it is to be feared, is at present but very imperfectly accomplished. I mean an annual examination of the schools in union with that Society. In many large towns such examinations regularly take place, in others the occasion for them may, in some measure, be supplied by the constant attendance of visitors, but in the generality of country schools, they are almost indispensably necessary, both as a spur to diligence in the master and scholars, and for the preservation of uniformity and accuracy in the na-

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tional system of instruction. It is proposed that such examinations should be made by persons appointed by the different diocesan or local committees, and to render the execution of them less laborious, large counties might be divided into districts, and the schools in each district inspected by different examiners. Fears have been expressed that such an inspection might not be well received by the superintendents of the respective schools. In answer to which I would observe, that the plan has been adopted in the county in which I reside, and the examiners in their annual visits have uniformly met with a most attentive and cordial reception. A greater obstacle may be apprehended from the difficulty of finding persons who may be willing, and have sufficient leisure, to conduct such an examination. It is hoped this obstacle will be met by the consideration of its paramount utility in giving effect to the exertions of the National Society, among those who deem those exertions some of the best means of diffusing the pure Faith of the Established Church among the lower orders of the community.

I am, your humble Servant,  
C. N.

*To the Editor of the Remembrancer.*

Sir,

THROUGH the medium of your useful publication, I beg to call the attention of the presiding powers of the National Society for the Education of the Poor in the Principles of the Established Church, to the following particular:

In the course of my employment as a district Secretary, I have had occasion to address annual circulars to the parishes within the district, for the purpose of obtaining returns relative to the schools therein established. In answer to these, I have been sometimes much perplexed, by receiving intimations that returns

had been made directly to the National Society. Now I would suggest to the National Society, the propriety of causing all school returns to pass to their hands through the regular channel of the ancient ecclesiastical divisions of the country, so that the several parishes in a given archdeaconry, or district, might make their returns to the committee of the district school, the district to the diocesan, and the diocesan to the central, or, as it might with more propriety be called, the *provincial* society.

I anticipate the objection that in the infancy of the institution, before diocesan or district schools were formed, the plan of immediate union was requisite, to secure uniformity, dispatch, and vigour of operation. I allow this reason to have had great weight hitherto, and to carry some at present; but I conceive that from the general extension of the system, its force is daily decreasing, and I therefore venture to express my hope, that at no great distance of time, this suggestion will meet with the attention which I humbly presume it merits. To that great Prelate in particular, to whom the guidance of our national Church belongs, and who, by his zealous and well-directed exertions in behalf of the objects of this Society, is rendering himself "dear to God, and famous to all ages," I especially submit the step above proposed, as a means of identifying still more completely that National System whose interests he has so much at heart, with the existing polity of the Church over which he presides.

I am, Sir,

Your obedient servant,

A DISTRICT SECRETARY.

May 27, 1819.

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To the Editor of the Remembrancer.

Sir,

I TAKE the opportunity, which your very useful miscellany seems to af-

ford, of submitting to the public a few observations upon a point of considerable importance, which has lately occupied no small portion of my attention. It is, I believe, very generally asserted, both in writing and speaking, that (setting aside the comparative purity or corruption of the two churches) the separation of Dissenters from the Church of England, may be defended upon the same grounds of religious liberty, as are assumed by that Church to justify her own separation from the Church of Rome. There is now open before me the "Comparative View" of Bp. Marsh, in a note (p. 173) of which work, I find the assertion above alluded to, expressed in a very unqualified manner. "There cannot be a doubt," says the learned author, "that they who object to the doctrine or discipline of the Established Church, have a right to secede from it; and moreover, that this right is founded on the *same principle* as that by which the Church of England seceded from the Church of Rome." Here is surely too much conceded to tyrannical pretensions on the one hand, and to religious licentiousness on the other. May I then be allowed (*pace tanti viri*) to offer a few qualifying remarks more especially upon the latter clause of this sentence. For, it appears to me, that the question between ourselves and the Romanists, is not, strictly speaking, a question of *doctrine*, but of *discipline only*. Granting, what *they* so loudly proclaim, the paramount authority and infallibility of the Bishop of Rome, all *his* doctrines will be received, *of course*, without examination. By denying this point, we differ from them most unpardonably in the first outset; and *thence*, whatever our doctrines may be, expose ourselves to the pains and penalties of heresy. The pretensions of the Pope must be made good (if at all) upon *purely external* evidence; and, until we are convinced of their truth, it will be advancing nothing to enquire into,

or hold controversies, upon other points of distinction. Could we be induced to agree with his Holiness upon every one of them, it would yet avail us nothing, so long as we presume to disown his jurisdiction in this realm of England. Our right hand of fellowship, as from one independent Church to another, being refused by him, and his adherents, we are not yet come to the point of determining, whether, were *they* willing to receive it, *we* might lawfully present it to them or not. The question relating to the authority of the Roman Pontiff, is still at issue between us; and though, supposing this point to be accommodated, other causes of difference would doubtless interpose, yet with them we have for the present no *direct* concern.

If the above statement be a correct one, there will appear an obvious shade of distinction between the principle upon which the Church of England dissents from the Church of Rome, and that by which a large proportion of dissenters from the Church of England profess to be actuated. *We* dissent from the *Romish discipline*, *they* dissent from the *doctrines* of the English Articles and Liturgy.

It might appear too much of a refinement, to carry on our argument upon the ground, that the controversy between the Churches of England and Rome hath not even proceeded so far as the examination of particular ceremonies. Such indeed is the fact; neither, did the Church of Rome know her place, could ceremonies ever come into controversy between us. For although a difference of doctrines may be, a difference in ceremonies never can be, in ordinary cases, a sufficient cause for dispute between Churches in different countries. But there are perhaps no Dissenters in England, who profess to deny the authority of our Church *only* in the abstract. They have all of them many objections against her particular rites, and rules

of discipline. Supposing then, that our objections to the Romish Church were of the same nature as are their's to our Church, will it follow that both we and they are acting upon one and the *same* principle? It has been cried out against as a gross injustice, that, in certain countries, every man of colour shall be accounted a slave, until he can prove himself to be free. Is it a less injustice, if every Christian in every country be accounted under subjection to the Pope, until he can *prove* his right of exemption? Surely in the latter case, as well as in the former, the *onus probandi* ought exclusively to rest upon the person who advances the claim; and until that claim be probably established, a mere *protest* is all that should be required of him upon whom it is advanced. The very giving account of one's self, is in some sort an acknowledgment of a right to demand it. Upon this principle then, do we dissent, viz. that the Church of England owes no duty or allegiance to any one, save to the chief Shepherd himself, beyond the boundaries of the habitation which God hath allotted to her; and consequently that, whatever her doctrines or ceremonies may be, she is naturally independent of all foreign authority and jurisdiction. But does the Dissenter proceed upon this principle, in separating himself from the Church of the country wherein he was born? Does he not rather own her prescriptive right to his obedience, when he endeavours to justify himself for not yielding it, and to prove that his conscience will not allow him to conform to her ritual? Does he not, in fact, place himself, with respect to the constituted authorities of the land, in the character of a defendant? I am indeed aware, that this "clearing" of themselves, is no longer attempted by some of our Dissenters, more especially by the lower order of Methodists; yet so long as the respectable part of them unite with members of the Establish-

ment in allowing the necessity of some grave excuse to justify their departure from our communion; so long, even themselves being judges, the principle of their dissent from the Church of England may not be pronounced the same with the principle of our dissent from the Church of Rome. In a word, the Church of Rome and the Church of England might very well remain independent of each other, without sin on either side; whereas, Dissenters amongst ourselves can only escape the guilt of causing divisions, by fastening it upon the Church from whence they have gone out.

Leaving the above observations to be corrected, if need be, by some of your older and abler correspondents, I have now only to express, in conclusion, the diffidence with which I have ventured to animadvert upon the position of so judicious and sound a writer on the episcopal bench; and to conclude by subscribing myself, your constant reader, and well wisher,

CLERICUS JUVENIS.

May 13, 1819.

To the Editor of the Remembrancer.

Sir,

IN a book, entitled, "*A State of the Proceedings of the Corporation of the Governors of the Bounty of Queen Anne, for the Augmentation of the Maintenance of the poor Clergy,*" &c. published in the year 1719, the following returns occur in the diocese of Chester, under the deaneries of Frodsham, Manchester, and Warrington, in that portion of the work which enumerates the small benefices returned to the governors as thus qualified to receive the benefit of augmentation.

" *Parish of Ringay, p. 109.*

Valuations.  
£. s. d.

" Nothing certain; in Dissenters' hands ..... 0 0 0

Valuations.  
£. s. d.

" *Parish of Horwich, p. 111.*

" Interest of £190, trustees for which being Dissenters, refuse to give an account, and pay the curate nothing ..... 9 0 0

" *Parish of Chobert, p. 112.*

" In the hands of Dissenters, nothing certain ..... 0 0 0

I should feel myself exceedingly obliged to any of the intelligent readers of the Remembrancer, if they would inform me to what circumstance it is to be ascribed, that any benefices of our venerable establishment can have been ever made "*dependant on Dissenters,*" or indebted to their bounty for any portion of their revenues! It is a pretty well known fact, I apprehend, that the district where these singular cases occur, is noted for the extent of dissenting influence, and has been long, in fact, a species of nursery for heterodox attachments, yet how this should account for the appropriation of funds in that connection to the support of the legitimate Church, is a circumstance I own myself unable to comprehend.

With best wishes for the prosperity of your undertaking,

I am, Sir,

Your sincere friend,

VIGILIUS.

March 6, 1819.

P.S. The enumeration of small benefices above referred to form the returns made to the order of the governors for lists of such livings as were under the value of 80*l.*, and had never been charged in the king's books; exclusively too of about 3900 other small benefices that had been previously certified into the Exchequer as livings with cure of souls, not exceeding the clear yearly value of 50*l.*" and which were, in consequence, discharged from the payment of first-fruits and tenths, by virtue of an Act passed in the 5th year of queen Anne, for that purpose. Much valuable information



is given in the Returns above referred to, not to be found in any reports of subsequent date, that have fallen under my observation.

*Petitions of the Clergy against Catholic Emancipation.*

ALTHOUGH a majority in each House of Parliament against the claims of the Catholics, has set the question at rest for the present year, yet we cannot consider the danger as by any means past. Circumstances have arisen in the course of the late debates which cannot but awaken the alarm of every friend to the constitution, both in Church and State. The civil rights of a large and respectable body of British subjects have been tauntingly questioned, and rudely assailed. The right of petition to both Houses of Parliament is the very inheritance of an Englishman; it is one of the main bulwarks of civil and religious liberty. When a measure is in agitation which may be supposed to affect the interests either of an individual or of a body, it has ever been considered our inestimable privilege, to state our alarms, and to represent our grievances to the legislature of the country, in such terms as British subjects ought to use towards a British Parliament. It matters little how unfounded, or even how irrational, such apprehensions may be; they are to be heard with attention, if they are stated with respect. Those, therefore, under whatever appellation they may please to shelter themselves, who shall attempt to curtail this privilege, or to cast any imputation on its exercise, are justly to be considered as enemies to that liberty from which it sprung, and as hostile to that constitution under which it is preserved. Nor can we consider any measure as devoid of danger, the advocates of which shall attempt, either by obloquy or intimidation, to silence the voices of those, who, in language

the most temperate and respectful, shall offer their petitions against it.

It was not, therefore, without much alarm, that we found, by the report of the public papers, that the right of the Clergy to petition against the Catholic claims had been questioned in both Houses of Parliament, with a violence, which would better become the invaders than the guardians of our constitutional rights and civil liberties.

It appears that, among others to the same effect, a petition was presented from the Archdeacon and Clergy of the Diocese of Peterborough, against any further concessions to the Catholics. Upon which Mr. Western is reported to have risen and to have entered his protest against "*the unconstitutional interference of the Clergy in the present instance.*" The objection of the honourable member appears to have been raised against the petition of the Clergy in general upon this question, and especially against those presented in their *corporate* capacity. In these objections, the public papers report, that a noble Lord (Lord Milton) concurred, and also Mr. Plunket, member for the University of Dublin. We trust that those public papers have deceived us. We cannot believe that three members of the House of Commons, professing themselves Whigs, men of a peculiar and enlightened liberality, friends to civil and religious liberty, should have so forsaken every principle of the British constitution, as to protest against any temperate and respectful exercise of that first and most inalienable right of Englishmen—THE RIGHT OF PETITION.

If the privileges of one class of men are called into question to-day, those of another class will be called into question to-morrow. It was certainly prudent to make the attempt first upon the Clergy, as being, of all orders of men, in the Lower House of Parliament at least, the most defenceless. But though

defenceless of themselves, in the member for the University of Oxford they found a defender—a defender, not only of their order alone, but of every other order of British subjects, whose common rights were involved in the question. The high constitutional ground upon which Mr. Peel took his stand, was such, as to shame the alternate advocates of civil licentiousness and civil oppression.

But after all the case was much mis-stated. The Clergy in question did not petition in their *corporate capacity*; for they have no corporate capacity; they petitioned only as the subjects of a certain ecclesiastical jurisdiction. Dioceses, Archdeaconries, and Deaneries, are not bodies corporate; but districts only, defined by law for purposes of ecclesiastical discipline, which has nothing to do with petitioning. The Clergy, living in any one of these, are fully at liberty to petition without the concurrence of their ecclesiastical superior; and in such petitions the Archdeacon, or Rural Dean, or other ecclesiastical officer, is only *primus inter pares*. When, therefore, the Clergy petition as the Clergy of a diocese, or of an archdeaconry, they petition no more in a corporate capacity than the inhabitants of a county at a public meeting summoned by the High Sheriff. But even if they did petition in any corporate capacity, there can surely be no reason why the petition of the Clergy should be more unconstitutional than that of any other corporation. Petitions are daily received from every other body corporate, whether towns or companies, upon such matters as are supposed to affect their interests. Why then are the Clergy alone to be excluded from this general right.

An argument is reported to have been used upon this occasion well worthy of the cause which it was brought to support. "A petition from the first regiment of foot

guards, as a body, would not be tolerated by the House, therefore a similar protest is to be entered against a petition from a body of the Clergy." How far a British House of Commons would be justified either in accepting, or in rejecting the petition of a regiment of soldiers, it is not for us to determine. If it were rejected, it would be rejected as offering itself on the point of the bayonet; and as such carrying with it a principle of intimidation, hostile to the liberties, privileges, and independence of Parliament. But in what point of view this case can coincide with that of the Clergy, we cannot for a moment imagine. We have heard indeed much of the power of the "Gospel Artillery" of former days; but we presume that no one will maintain that a British Parliament ever has, or ever will be, as long as the Church of England shall last, intimidated by such like spiritual weapons. When the present ecclesiastical constitution is overturned, the influence of the priesthood may assume another form.

That the petitions of the Clergy, as they are presented from their different Ecclesiastical districts, have no ordinary weight and influence, we are not disposed to deny. They are the almost unanimous declarations of a body of men venerable for their learning, respected for their character, beloved for their exertions; and as such, in spite of every endeavour to discourage and repress them, they will be listened to with attention, and heard with effect.

It was stated by those who objected to the petitions of the Clergy, that Emancipation was a civil not a religious question, and that therefore the Clergy were forbidden to interfere upon the subject. Blended together as are the Establishments of Church and State, it is hardly possible to find a question which involves an alteration in the one without affecting the interests of

the other. But independent of this necessary connection, we conceive that Catholic Emancipation is a question in which the welfare of religion is especially concerned. It is a religious question, how far a Catholic Ministry can legislate for a Protestant Church: it is a religious question, how far the growth of Popery in these islands will follow the adoption of the measure: it is a religious question, how far the errors of the Romish Church can be fostered and propagated, without a serious injury to the Christian cause.

Upon all these important points the sentiments of the English Clergy ought not only to be heard with attention, but to be sought with diligence by a wise and an enlightened Parliament. The Clergy of the Church of England are not practical politicians, or dabbling diplomatists. If they were so, they would forfeit the influence which their opinion at present maintains in the estimation of the wise and the good. But the Clergy are acquainted, as they professionally ought to be, with the history, with the discipline, and with the spirit of the Romish Church; they know its encroaching genius and its domineering influence. They trace its path in the page of history, they see it the uniform author of religious oppression and the supporter of civil usurpation. They watch the influence of its doctrines over the consciences of individuals, they observe the encouragement which it constantly affords to the fatal extremes either of merciless bigotry or of infidel indifference. The opinions of the Clergy are neither offered nor required upon the policy of Bank Restrictions or the justice of Continental wars; but the opinions of the Clergy are offered, and they ought to be accepted, upon a subject which falls within the immediate line of their professional studies.

*To the Editor of the Remembrancer.*

Sir,

THE interest that you appear to take in the various Societies connected with the Church, emboldens me to trouble you with a statement of some doubts which have arisen among my clerical neighbours, and which may probably be also entertained in other quarters.

Strong recommendations in favour of "The Clergy Orphan Schools," have been given to us by our ecclesiastical superiors; and we are called upon at the same time by the King's letter, by the accompanying instructions of our Diocesan, and by the public address of the Society for the Propagation of the Gospel to contribute to that Society's support. Under these circumstances one part of our duty is clear: we are bound to give our mite in aid of the present general collection, and to persuade as many persons as possible to follow our example. But, I need not say, that there are numbers who cannot conveniently become permanent subscribers to both Institutions; and they are at a loss to determine which they shall support. I have heard it maintained, that the Orphans of the Clergy have a paramount claim upon the charity of their surviving brethren; and that the propagation of the Gospel in the East, however important it may be, ought rather to be carried on by the public purse, than at the expense of those whose incomes are barely adequate to their maintenance. Without denying the *primâ facie* validity of this reasoning, I have ventured to meet it with the following answers. 1. The Clergy in almost every neighbourhood are already contributing to support the widows and orphans of their brethren by their subscription to the Diocesan, or Archi-diaconal Societies. 2. The most zealous supporters of the "Clergy Orphan Schools" have carefully abstained from soliciting the charity of those

Clergymen, whose burdens are already nearly as great as can be borne; and have contented themselves with hoping that such persons would recommend the Institution to their more opulent parishioners. 3. Whatever might be the abstract duty or the general inclination, or even the ultimate conduct of government relative to the propagation of the Gospel; it is plain that no such

measure will originate from the national funds, and that therefore it must either be carried on by subscription; or not be carried on at all. It appears to me that a careful consideration of these hints, will enable all your readers to resolve the question I proposed; and the insertion of this letter will therefore oblige,

A FRIEND TO BOTH SOCIETIES.

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#### REVIEW OF NEW PUBLICATIONS.

*A Dissertation upon the Use and Importance of Unauthoritative Tradition, as an Introduction to the Christian Doctrines, including the Substance of a Sermon preached before the University of Oxford, May 31, 1818, upon 2 Thess. ii. 15, by Edward Hawkins, M. A. Fellow of Oriel College. Rivingtons. pp. 88.*

"THE perplexity which many believers probably experience in the very indirect method observed in the New Testament for teaching the Christian Doctrine," is the important subject which Mr. Hawkins proposes to discuss in this dissertation.

"After some account therefore of the reasons for the slight degree of attention, with which the difficulty in question is sometimes regarded, and of the insufficient answers frequently proposed to it, an attempt is made to exhibit an adequate solution of it, in the principle of that practice, which has in fact been commonly pursued by considerate men in the communication of religious truth; and of which one effect has been to prevent the difficulty itself from being much more generally felt and recognized than it is at present." (P. 1—17.) P. vi.

After having stated this point with great force and perspicuity Mr. Hawkins proceeds to assert,

"That if a corresponding assistance could be pointed out, we could have scarcely any cause to feel and confess the alleged want of clearness in the revelation of the Christian doctrines.

"Now exactly such an aid and guide may surely be found in tradition, the traditions conveyed from age to age by the Church in general. They are allowed by the most orthodox divines, to be 'a good help' to the study of the Scriptures; why may they not have been intended to assist us? Common experience and common practice seem to declare, that some assistance of the kind is *needful* and *reasonable*; why may not this assistance have been designed for us from the first,—as from the first *in fact* almost every Christian has been by such aid introduced to Christianity? In a word, why may it not have been the general design of Heaven, that by early oral or traditional instruction, the way should be prepared for the reception of the mysteries of faith; that the Church should carry down the *system*, but the Scriptures should furnish all the *proofs* of the Christian doctrines; that tradition should supply the Christian with the *arrangement*, but the Bible with the *substance* of divine truth?" P. 17, 18.

Mr. Hawkins is himself aware, that "it is most important, that this point should not be misapprehended;" and on a subject of so very delicate a nature, and one on which so many prepossessions concur with so many prejudices against the admission of the truth, we can-

not but think, that the argument would have been more valuable and more efficacious, if the terms "*tradition*" and "*the Church in general*," had been more precisely explained and defined. Mr. Hawkins (p. 58, note) seems to acknowledge the inaccuracy of the word *tradition*, and to suppose that the ambiguity is removed by the use of the epithet "*unauthoritative*;" but except in the judgment of the Romanist is not all tradition unauthoritative? The term "*Oral instruction*," which Mr. Hawkins occasionally applies, appears to us to express the meaning which he proposes to convey, and to include the catechetical labours of the parent as well as those of the minister, and these are the teachers of tradition whom Mr. Hawkins has principally in view, for it is only upon occasion that he refers to the Creeds and confessions of Churches, or the writings of the primitive Fathers, to which the word tradition in its ordinary designation would most fitly apply. It is certain that Mr. Hawkins does not entertain the same notions of tradition as the Romanist, for he distinguishes between different degrees of value in tradition, and he claims not for any more than a *subordinate*, for none an *independent* authority. His doctrine is "to speak generally, that the Church should *teach* and the Scriptures *prove* the doctrines of Christianity." P. 19.

The fundamental error of the Church of Rome concerning the authority of tradition is thus refuted: but in the apprehension of the author

"It is more than probable that an excessive dread of the papal heresy has caused the just and legitimate use of traditional instruction to be continually overlooked by pious Protestants.

"Because the Romanist has raised tradition to a level with inspired authorities, the Protestant has often neglected or denied its natural use and value. . . . But we are not concerned at present with any extreme opinions either of our own or former times: there is an implied exclusion of assistance from any traditional instruction in such sen-

timents as the following, which many persons probably have heard from the lips of pious and sincere believers.—'That they allow that such or such a doctrine is completely proved in the New Testament; but that they must needs confess that, had they not previously heard the doctrine stated, they should scarcely have themselves collected it from the sacred books.' This is perhaps no uncommon feeling respecting more than one important doctrine, and then upon many minds the painful question will obtrude itself, 'Could the All-wise have intended, that the doctrine however true or however important should *thus* be taught to his weak and erring creatures?'

"To all this might we not fairly answer, True, our heavenly Father did not leave us exposed to so much difficulty; he did not intend, that we should ordinarily thus be taught the Christian doctrines, but that receiving the outline of them from the traditions of his Church, we should ascertain their truth by the unerring standard of his written word." P. 22.

This, like the interpretation of accomplished prophecy, is a comparatively light and easy task: but as the prophecies concerning the Messiah were of old a stumbling block to the Jews, so are there many passages of the New Testament hard to be understood, without a reference to the orthodox Creed of Christianity; p. 25. The text which our Lord alleges from the Old Testament in proof of the doctrine of the resurrection, and which would probably never have been understood without that comment, affords a valuable illustration of Mr. Hawkins's argument, (p. 66, note,) as it is also a complete refutation of those who deny, that the resurrection was revealed in the Jewish Scriptures.

The reasonableness of referring to tradition or instruction appears from the practice of teachers in other departments of knowledge, and in the case of religion is actually recommended by the highest authorities. It is a practice which in the present day requires the less vindication, because "we are beginning as a nation to acknowledge the propriety of reverting universally to systematic and preparatory religious instruction:" (p. 27,) and are resuming in

this respect the principles of our Reformers, who both made provision for early catechetical instruction, and upheld the authority of the ancient Creeds, "not culling for themselves the important points of faith out of the wilderness of Scripture truths," but examining by the standard of the Scripture the traditions which they had received, discarding those which would not bear the trial, and gratefully retaining those of standard weight and value, p. 28. It was also the practice of the primitive Church, which could only "receive the faith of Christ, first by the word spoken and then by the written authorities."—P. 29.

Here Mr. Hawkins anticipates the objection of the Romanist, from 2 Thess. ii. 15. which he ably refutes by shewing the difference between an inspired and an uninspired teacher, between an authoritative and an unauthoritative tradition, and insinuates, that the actual change in the value and authority of tradition, was contemporaneous with the cessation of miraculous gifts, and of every thing but the ordinary influences of the Holy Spirit. P. 29.

Another objection is, that tradition was not necessary, when the whole volume of the Scriptures was finished and complete. But though the Scriptures are indeed complete and perfect for the proof and confirmation of our faith, they cannot be called complete for teaching it, when daily experience shews the frequent need of other aid: and besides, the Epistles were actually written under the supposition that previous oral instruction had been received. This point is very ably argued, although in a most summary and compendious manner, p. 32—38. See 2 Peter, iii. 1. i. 12. Luke i. 4. The text of the Apostle, 2 Tim. iii. 16, 17, might be alleged in confirmation of the argument in a subsequent edition.

Another, and apparently a very

strong objection is, that the Scriptures, and our Lord himself, condemn tradition in the strongest terms. Yet no tradition is in fact condemned, except that which is raised to "a level with inspired authority, or which sets aside that authority altogether," which traditional instruction is continually recommended in the law of Moses.

If it should be thought by any one, that the necessity is not felt, or that the supply of the want is withheld, "the reverse of both these suppositions is the fact." Mr. Hawkins dilates (p. 41—62.) in confirmation of his argument, and takes occasion to notice the provision which has been made in the appointment of the Christian ministry, and in the administration of infant baptism, and to press the importance of early catechetical instruction, and the sinfulness of neglecting in maturer life any means of acquiring a competence of religious knowledge. Having proved the *reasonableness* of resorting to traditional instruction in religion, he contends that these are marks of intent and design on the part of the Almighty, that this traditional instruction should be received, and concludes with stating "the advantages resulting from the actual structure of the sacred writings, if the difficulty attendant upon their present form be considered to be removed." These advantages are, that by the want of system the Scriptures are more adapted to the comprehension of the poor, at the same time that they excite the zeal of believers more strongly for the conviction of others and for their own improvement. Again, while suspicion might be thrown upon detached and isolated texts, and the doctrines resting upon their authority might be refuted or denied, they "are most satisfactorily proved by indirect allusions to them, and continual implications of them, throughout the Scriptures." P. 61. A superficial acquaintance with the Socinian con-



trovery will justify this remark; and it is satisfactory to know that after all the vain labour which has been consumed in perplexing the meaning and invalidating the authority of particular texts, the general sense and tenor of the Scriptures is unalterably the same. "*The Catholic doctrine of the Trinity*" will not be easily refuted.

"Those, however, who admit the principle at once, may neglect the arguments urged in its behalf, and proceed to consider the use and application of it, (p. 62, to the end,) and if they then acknowledge its extensive utility, and perceive at the same time that it has been either undervalued by many or lamentably neglected in practice, they will admit that a formal discussion of what was to them a very obvious position, may not be altogether needless. The very existence of the truth contended for, was indeed virtually denied in various writings and public speeches during the agitation of the late questions concerning the distribution of the holy Scriptures, and it is still denied in works, which appear at least, to obtain a very considerable circulation." P. vi. vii.

In stating the use and application of the argument, Mr. Hawkins refers especially to the distribution of the Scriptures; to the duty and importance of catechetical instruction, and to the case of persons of mature years, not yet fully convinced of the truth of Christianity. His observations on each of these subjects indicate a mature judgment, and a discriminating liberality. Having recommended the circulation of the Scriptures under three cases, 1st. where the best and true traditions accompany them; 2ndly, wherever Christianity is known, although in a corrupted state; and lastly, as the only resource, where tradition cannot be extended at all, he proceeds:

"To propagate, improve, or confirm the genuine principles of Christianity is the object in either instance, and in one only is the circulation of the Scriptures alone sufficient to the end in view. But in every case the danger is not so much in what we do to others as to ourselves, from confounding the end with the means, and hence indulging in a fond complacency, as if we

had secured the most extensive good, when we have only abridged our real duties, or performed them only in part—a danger so much the more imminent, as the object proposed exceeds every other in magnitude and splendour.

"No limits therefore to the distribution of the Bible, but those of inability will, upon these principles, appear justifiable, but very different degrees of good must hence be likely to ensue in different cases; to these distinctions in the probable consequences of our efforts we must continually attend, if we would avoid encouraging false opinions, or exciting false expectations in others, and desire not to rush blindly ourselves into exaltation at once groundless and delusive. We must go on therefore, wherever it is permitted us to do more; and rather rejoicing than surprized, that human beings are required to aid by uninspired tradition, oral or written, the progress of the word of God, we must study to prepare the way for its reception, as well as to promote its genuine influence when received.

"True piety and real charity we know may err in the means to which they have recourse, when their objects are the most excellent, and pure; and true piety will assuredly feel the necessity of self examination, even whilst engaged in pursuits the most strictly meritorious. In excuse of error likewise on these subjects, we might refer to the causes already pointed out, as contributing to conceal from the view of Christians the real nature of the sacred volumes, and the actual process by which they themselves have been introduced to the knowledge of divine truths; with them Christianity has been long identified with the Bible, and it is not strange that they should sometimes think, that they communicate the one when they distribute the other." P. 70—72.

With these most seasonable remarks we conclude our analysis of a work on a subject not less delicate than important. It is hardly necessary that we should recommend it to the attention of our readers, or annex any studied compliments to a faithful report of its contents. Our principal, we had almost said, our only exception lies against the use of the word *tradition*, and we are free to confess, that the ambiguity of that word excited many suspicions and jealousies in our minds, which were not removed, before we had

collected the meaning from an attentive perusal of the whole dissertation. The unseemly appearance of the shell will sometimes occasion the rejection of the kernel; and we cannot suppress our apprehensions, that some persons will be startled and offended by an unhappy expression, and precluded from that conviction which the author's reasoning could hardly fail to produce.

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*A Second Letter addressed to the Rev. William Marsh, Vicar of St. Peter's, Colchester, contrasting the Doctrines of the Church of England, from the Reformation to the present Time, with those Principles which have frequently, but improperly, been denominated Evangelical; and containing some further Remarks on the Subject of innocent Amusements. By the Rev. E. J. Burrow, M. A. Minister of Hampstead Chapel, and late Fellow of Magdalen College, Cambridge.—Livingtons, 1819.*

IN directing the attention of our readers to the publication at the head of the present article, we are anxious to say a few words upon the subjects to which it refers, for the purpose of making some allusions to points of infinite importance, as we think, to the cause of true religion in general and of the interests of the Church of England in particular. We noticed in a former number Mr. Burrow's first letter to Mr. Marsh, and from the extracts which we presented, our readers were perhaps enabled to judge of the temper with which it was written and the circumstances which led to its publication. The observations which Mr. B. has made in both his letters upon the subjects on which he treats principally refer to the ordinary rules proper to be observed in the interpretation of Scripture, the language of the formularies of our Church, and the consequences arising from the errors which he con-

demns. It will not be in our power to enter into all the particulars which he discusses, or the authorities which he cites: but in the few brief remarks we have to offer, we shall confine ourselves to the points above mentioned.

The rules proper to be observed in the interpretation of Scripture are referred to by Mr. B. for the purpose of arriving at just conclusions upon the subject of worldly conformity, and the lawfulness of amusements among Christians. Having shewn in his first letter that Mr. M.'s interpretation of Scripture does not agree with the acknowledged rules of sound criticism, we present our readers with the following observations from the second letter upon the topics above referred to.

"The question of lawful amusements being one in which every body is more or less concerned, and to which I have hitherto alluded only in general terms, it may be expected that, having taken the liberty to differ from you in the aggregate, I should render some account of my objections with regard to the items which compose it. In doing this, I shall not be deterred by the certain anticipation of being misinterpreted; but shall endeavour to steer clear, on the one hand, of that most dangerous and unchristian principle,—that whatever is not expressly forbidden, is permitted; and on the other, of the illiberal and unreasonable idea, that nothing is to be permitted in the proper use and moderation, which is forbidden in the abuse and indiscriminate excess.

"I conceive that 'the grand error,' if I may be allowed to say so, into which the teachers and followers of Evangelic principles are most liable to fall, and which will necessarily be productive of very pernicious consequences, is, the not making a due distinction between things necessary to salvation, and things expedient only: the former class of obligations, applying to every Christian: the latter, varying in their individual application according to contingent circumstances. It is to this confusion of ideas that such decisions are to be attributed as this: A well known preacher being asked by a young person whether she *might innocently* see a play, not for her own gratification, but in compliance with the wishes of a parent, replied, 'You may as well go and rob on the

high-way as to a play-house.' Now it is pretty evident, that, whatever might be his opinion of their tendency, there could exist no fair comparison between the acts; one being a flagrant violation of the eighth Commandment; the other no violation of any, unless rendered so by circumstances, which were not necessarily connected with it.

"What then, in the first place, may be said in favour of devoting as much of the time and thoughts as may be assigned, without interfering with spiritual duties, to literary study,—to the acquisition of classical knowledge,—or to the liberal arts and sciences? It will, I suppose, be granted, that natural and acquired tastes are principally to direct us in the choice of subjects on which our faculties are to be exercised; so long as our taste does not lead us to corrupt and dangerous research.

"It may be convenient for those, who, not possessing the advantages of a liberal education, but confiding in the force of internal conviction and experience, are 'prepared for the Ministry' by self constituted professors, and pass with no other title from the counter to the pulpit,—it may be, I say, convenient for such persons, of whom I fear there are too many, to decry the value of classical education, and to exclude from 'a pious Clergyman's select library' all the works of poor heathen Greeks and Romans; or those which are written in the *dead* languages, unelucidated by translation. I do not intend by any means to imply that such is your opinion; but the inutilty of a learned education is, you will admit, plainly implied or positively affirmed by *some* of the authors whose ideas are not discountenanced in Colchester." P. 22.

"Of music, dancing, cards, and public spectacles, it is difficult to express myself intelligibly;—not to say too much or too little. Yet, I think, they are all referable to a rule of judgment at which I have already hinted. The total abstinence from any such indulgences as these, cannot be proved 'necessary to salvation,' unless it can be shown, that they are expressly forbidden in the Decalogue, or in our blessed Lord's exposition of it; or that they inevitably lead to consequences which endanger our future welfare.

"There is no virtue, which, if carried to an extreme, does not border on, or actually become a vice. There is no blessing, which may not be made a curse. There is no enjoyment, however lawful, which by intemperance may not be rendered a source of pain. Thus, there is no amusement, however innocent in itself, which, by be-

ing indulged to an excess, or turned to an improper use, may not incur the charge of sinfulness. But shall we argue that there is no virtue, no blessing, no lawful enjoyment, no innocent amusement, because each of these is liable to perversion? It were an insult to suppose any body capable of such absurdity. I confess, I do not see, then, from whence arises the great inveteracy against the amusements I have mentioned." P. 33.

"I have heard it reported, Sir, that a Clergyman attached to Evangelic principles, has been known to refuse a ticket for confirmation to a candidate, who was not willing to give a solemn promise that she never would be present at a ball or play. The report may be, and I should hope is, unfounded;—this you can, I believe, decide: if it be untrue, my mention of it cannot injure any one; but, if it be true, it speaks volumes upon the subject now before me. Such an usurpation of spiritual authority is hardly to be paralleled in the annals of the Romish Church. Is there one syllable in the rubric by which we are authorized to make any such requisition? Admitting,—which I am very far from doing,—that the renunciation, promised for us by our sureties, of 'the pomps and vanities of this wicked world,' absolutely includes an abjuration of *all* plays and balls; even then it is evident, that the business of the parochial minister is not to demand the fulfilment of the baptismal promise, but simply to take care that it is understood, as a qualification preparatory to the engagement contracted at confirmation. Our Church does not allow that the *ad libitum* interpretation of the pastor, should exclude a candidate from confirmation: if he explain to the best of his judgment the nature and obligation of the rite, the responsibility rests with the confirmed. As this case is *not hypothetical*, not even raked from the kennels of aspersion\*, but one which rests on general and credible report, I may fairly raise upon it one observation; namely, that the nature and tendency of Calvinistic and Non-conforming principles, are strongly illustrated by such an undue exercise of the ministerial office; and that it is to be perceived, what would be the effect of such principles were they permitted to reign without control." P. 39.

"I feel assured, that, as a Minister of the Gospel, I am not required, or even authorized by the declarations of Scripture, to denounce as contrary to the Di-

\* "See *Christian Observer* for March, p. 171."

vine Law, and inconsistent with the character of a true Christian, all those amusements which *may* be enjoyed with innocence; that is, without creating irreligious or immoral feelings. At the same time we are bound to point out the limits at which sinfulness begins; and to warn our hearers against the peril of wandering beyond them. We ought too, in reason and in liberality, always to recollect, that the same act may be very allowable in one person, which would be very inexpedient, or even sinful, in another under different circumstances. To condemn such an act, therefore, indiscriminately, cannot I think be just or necessary.

"I would beg permission to observe, that it appears extremely hazardous to attach too much importance to the renunciation of that, which is not unquestionably evil; or to consider it as certainly indicative of devout affections and spiritual-mindedness: because such renunciation costs but little effort, may be made from taste, from constitution, nay, from hypocrisy, or from that pride of distinction and singularity of which the human heart is perhaps more susceptible than of any other passion, and which is indeed the groundwork of ambition, vanity, and many other sinful propensities.

"It is a small sacrifice to avoid public company and exhibitions, for a man whose taste principally leads him to intellectual employments; even to one who is destitute of that resource, the sacrifice is amply rewarded by the approbation of a party, by the distinction which he thus acquires, and in some instances, I fear, by the title which is thus obtained to consider his less rigid neighbours as 'publicans and sinners,' as inferior to himself in the most important points. This renunciation of all amusement, this nonconformity, is then no *evidence* of the inward graces of the heart.

"That it *may* proceed from the most sincere and meritorious motives; that it *may* be considered by many pious individuals as essential to that degree of religious attainment to which they earnestly press forward, or believe themselves to have arrived, it is far, very far, from my intention to deny. All that I do positively refuse to admit, is, that such renunciation or nonconformity is any more than an equivocal testimony of internal holiness; or (to speak in terms which may be better understood at Colchester) of 'a regenerate state.' In some cases it may be *expedient*, I grant, but not that it is *necessary* in all. That the inculcation and belief of its necessity are productive of ill effects, such as the breaking of social ties, and the con-

tempt of filial obligation, the excitation of spiritual pride and uncharitable opinions, the misapplication of talents, and contraction of the mind, I had occasion to show in my former letter.

"I need not, although it is in my power, add to the list of ill consequences arising from these principles; but would conclude this part of my subject with an appeal to the experience of all classes of society, whether it is actually seen or not, in the common intercourse of life, that those whose feelings lead them to believe that they are the favoured children of the Most High, that they only constitute the true Church of Christ,—whether such persons really evince the superiority of their claims by their superior moral qualifications. Of any other *test* than this, the superficial powers of man can form no judgment: other test than this the Gospel does not establish. 'By their fruits ye shall know them.' 'If ye love me, keep my commandments.'—'He that hath my commandments and keepeth them, he it is that loveth me.'

"I would ask then, Are these persons who consider themselves thus separated, thus 'come out' from the world, *more* honest in their dealings, *more* strict in the performance of relative duties, *more* disinterested, *more* free from ambition, pride, and avarice, *more* charitable in thought, word, and deed, *more* anxiously alive to the wants and sufferings, temporal as well as spiritual, of their fellow-creatures, *more* perfect in the control of their own temper, in the subjugation of their own heart; are they in short more fruitful branches of the true vine, than are hundreds of those whom they consider 'worldly' and self-righteous? The pretensions of the latter are not indeed so splendid; but their lives are devoted to the fulfilment of those obligations which they verily believe are imposed upon them, as the sure unequivocal proofs of that *real* spiritual-mindedness, that reverential and grateful sense of the divine attributes, which governs every action, and does not subsist in the imagination, or evaporate in words,—of that love to God, which manifests itself in love to man.

"True, alas! it is, that partial morality may proceed from unworthy motives; but that uniform morality which is 'according to Godliness' can spring from any other source than the constraining principles of gratitude to the Eternal Father, for life and preservation; of love to the Saviour for the blessings of Redemption; and of the conviction that our bodies are the temples of the Holy Spirit;—I do not, cannot

believe. Who shall presume to say that he who in 'an honest and good heart, hears the word, and brings forth fruit an hundred fold,' is not in the sight of God, upon an equality at least with that Evangelical Professor, who ranks him with Heathens and idolators, with the enemies of the Saviour, and the despisers of the Cross? Yet has this, and much more than this, been said." P. 46.

All this is well said. Of the conduct of open transgressors of the Gospel, no difference of opinion whatever can be entertained: but when it is industriously inculcated, that all amusements, however innocent in their nature or moderate in degree, are unlawful, we conceive that language is employed, as inconsistent with the sober dictates of reason and experience, as it is at variance with the plainest deductions from Sacred Writ. The Christian life comprehends two great branches of duty: the first towards God, the second towards our neighbour: and we should say that for a Christian when unoccupied in the obligations which either of these duties imposes, to pass his hours in innocent recreation, would not only be lawful, but wise. Of the degree, the manner, and the quality of a relaxation, every man's own conscience must be his casuist. "To his own Master he standeth or falleth." If he cannot participate in the pleasures to which he is invited without endangering his spiritual security, it will be his duty resolutely to deny the solicitation, and to adopt that course of conduct, which will protect him from the temptations, to which he will be exposed. But "let not him which eateth not, judge him which eateth." Let it be recollected, that some of the most memorable instances of humility and faith were met with by our Saviour in his progress through life under circumstances the most hopeless and discouraging for the attainment of such graces; and in the present age, we believe and know that some of the most illustrious examples of Christian virtue may be found in stations, to which

the harsh severity of some would attribute nothing but worldly mindedness and infidelity.

Mr. Burrow has entered at considerable length into the discussion of the subject of regeneration, as distinct from the grace received at baptism. His object in this enquiry is not so much to ascertain whether the doctrine of regeneration as it is maintained by the sectaries and "evangelical" members of our Church be a scriptural or unscriptural doctrine, as to submit for the consideration of his readers, the language of the formularies of our Church and the sentiments of our Reformers; taking it for granted that no one would become, or could conscientiously continue a Minister of that Church, the doctrines of which he was not thoroughly convinced were grounded on the sure warranty of Holy Writ.

And he apologizes in the following terms for adverting to a subject which has already been so much discussed.

"While they who differ in all else, are unanimous in assailing that one distinguishing doctrine which has been, is, and I earnestly pray, may ever be the palladium of our ecclesiastical citadel:—while this is so, I will fearlessly pronounce that every one may be permitted to cast his mite of argument into the common treasury; if it be only in the humble hope that a single individual may be excited to consider, in its proper light, the very important, but much perverted tenet of Baptismal Regeneration.

"Again, while the adversaries of this doctrine impugn it as unscriptural, and make use of the most popular means to render their reasoning accessible to every class of readers,—the defenders of our Church, conscious of the soundness of their cause, have not always condescended to write for the instruction of that numerous rank of persons who are incapable of investigating the documents of the Reformation in their original language, or of tracing with logical precision the syllogistic course of an argument to its conclusion. For this reason I am encouraged to hope that an unassuming pamphlet, such as this, may contribute as much to the general diffusion of right ideas, as the learned and larger works from whence I myself have drawn them."

Those readers who are desirous of meeting with a compressed view of the sentiments of our reformers upon this subject, may advantageously consult the extracts which Mr. Burrow has adduced. He has given a list of those works in their chronological order, which are acknowledged to constitute the basis, and to contain the substance of our national faith: together with selections from the productions of those persons by whom our formularies were composed. The sentiments of those individuals to whom the reformation in this country is indebted for its rise and progress, the German confessions of faith, from whence not only the principles but the very language of our articles was derived, the strong and unqualified opinions of the two illustrious reformers, Luther and Melancthon, all these authorities which he cites, when combined together, form a body of evidence upon this subject, which in our opinion is perfectly conclusive.

In the latter part of his letter Mr. B. again adverts to the nature and tendency of the opinions which he combats. If any evidence were wanting upon this branch of the inquiry, the collection of facts which Mr. Stoney has furnished at the end of a pamphlet entitled "Remarks upon the Review which appeared in the Christian Observer, for March, 1819, of the Rev. E. J. Burrow's first letter to the Rev. W. Marsh," would supply the most abundant materials. We forbear, however, to enter into these humiliating details, and content ourselves with some extracts relative to the very important irregularities in the Sacrament of the Lord's Supper, to which Mr. B. formerly called our attention.

"Let me first meet the objections which have been raised against my hypothesis. It is said that the Bishops of our Establishment give the sanction of their authority to the mode of administration without repeating the prayer, by their method of Confirming. This could not be denied if the services were of equal rank, and the im-

possibility of pursuing the prescribed form, similar in each. But such is not the case. The one is a SACRAMENT *generally necessary to salvation*, the other a rite "very convenient to be observed" but not *essential*. In the former, the labour of administration may be always divided in proportion to the number of communicants; in the latter, one bishop must perform the whole, and *could not*, in most cases, bear the fatigue of repeating the same prayer many hundreds of times.

"But it is said that the strength of the minister and the stated hours of service would not allow of the due administration of the Sacrament. This might be plausibly urged, were it not the custom at St. Peter's for the minister to employ both voice and time, after all have communicated, in singing with the congregation some verses of a hymn. As the Rubric does not require this additional exertion and prolongation of the service, it can hardly be esteemed absolutely necessary to diminish the former, and contract the latter, at the expense of a most important and impressive application of the Sacramental benefit to each individual Christian.

"I have now to urge in defence of my former suppositions,—that no such practice is to be met with, as far as my information extends, in any place of worship, however large the communion, even consisting, as at St. George's and St. James's in London, of 200 or 300 persons at one time; except in those churches or chapels in which, *referring to the Evangelical Pocket Book for 1819*, I find that the Gospel is *reputed to be preached*.

"I may add, moreover, what may not have occurred to every "Observer," that the mode of administration, of which I speak, that of not repeating the prayer on delivering the bread or cup to each separate person, is precisely that of all *Calvinistic Churches*, and, I believe, of all *Calvinistic congregations*. According to the Scotch 'Directory for the publick worship of God agreed upon by the assembly of divines at Westminster,' the minister 'is to break the bread and give it to the communicants, saying, Take ye, eat ye, this is the body of Christ which is broken for you: do this in remembrance of him.' So, of the cup.

"There is one more authority which, I doubt not, will entirely absolve me from the charge of having formed a hasty and inconsiderate judgment upon this matter. In 'An account of all the proceedings of the commissioners of both persuasions appointed by his sacred majesty according to letter patent for the review of the book of Common Prayer, &c.' which took place



in 1662, at what is called, the Savoy conference, we obtain some curious information with regard to the objections of the Nonconformist divines. Of this class of divines, "Richard Baxter Clerke" was a conspicuous member.

Well, Sir, to the Rubric now before us the following exception stands on record: "We desire that at the distribution of the bread and wine to the communicants, we may use the words of our Saviour as near as may be; and that the minister be not required to deliver the bread and wine into every particular communicant's hand, and to repeat the words to each one in the singular number; but it may suffice to speak them to divers jointly, according to our Saviour's example." The answer to this exception, and the reply of the Nonconformists, are not less decisive of the opinion of our Church, than of the tenets which forbid conformity."

The Appendix contains a biographical memoir of the late Rev. W. Fancourt, extracted from the *Christian Guardian*, for January, 1819, on which some very appropriate comments are inserted in the letter. It appears that the gentleman in question pursued a blameless course, exercised active charity on Christian motives and in a Christian mode, that his favourite topic and persevering effort, for at least thirty years after he was in holy orders, was "to do justly, to love mercy, and to walk humbly with his God;" and that at the end of this period he was converted. The whole case may be adduced as strong corroborative evidence in support of the charges commonly brought against the Evangelical party. In an age which most imperiously demands the union of all zealous Christians, that party absolutely disqualifies a large proportion of the number, declaring them to be still in the very bond of iniquity, and, of course, most unfit to be employed in defending a citadel of which they are rather to be considered the assailants. The propriety of these sentiments must inevitably be brought under the consideration of Mr. Burrow's readers; and as a full and fair inquiry is all that the Church demands, she has

good reason to be grateful to so zealous and able a defender.

*Remarks on Scepticism, especially as it is connected with the Subjects of Organization and Life. Being an Answer to the Views of M. Eichat, Sir T. C. Morgan, and Mr. Lawrence, upon those Points. By the Rev. Thomas Rennell, A.M. Vicar of Kensington, and Christian Advocate in the University of Cambridge. Third Edition. Rivingtons, 1819.*

CIRCUMSTANCES have occurred since the publication of this work, which induce us to curtail the remarks with which we had intended to introduce it to our readers. The suppression of Mr. Lawrence's Lectures on Physiology, &c. renders it unnecessary to dwell upon the advantages which religion reaps from an able and temperate investigation of the opinions which are opposed to her; and proves, at the same time, that among the respectable classes of society, there is no general disposition to become the patrons of infidelity. It is to be regretted, however, that the example which those classes have given, has not yet produced its due effect upon the lower orders; more particularly because it is to them that the open efforts of scepticism are principally directed. Perverted science and artful insinuation, and, above all, a destructive but specious indifference, have cast grievous stumbling blocks in every Christian path; but the impudence, the vulgarity, and the falsehood which are visible in every page of the modern *Tom Paines*, demonstrate that it is their aim to pervert the lower orders. Else whence the absurd and hypocritical pretence of opposing Christianity because it has a bad effect upon our morals? Or the no less absurd, though much less hypocritical practice of recommending the abolition of our religion in the same breath with the abolition

of our government? The morals which are to result from destroying all belief in revelation; and the civil reform which is to commence at the bottom of the body politic, are not allies of whom irreligion would be much inclined to boast, if she intended to carry on the contest in the fields of reason. With all the inconsistency which may be observed between Christian professions and practice, it still must disgust every well regulated mind to be told that Christianity and virtue are contradictory terms; and the effects of a combination between atheism and democracy have been felt too severely to be forgotten. But although these considerations assure us that the open enemies of our faith cannot reckon upon the friendship of the more respectable portion of the community, it does not follow that their machinations can be overlooked with safety. Their strength may be despicable in that quarter which we assault; but they can not be expected to give way to the force of argument, since they entrench themselves behind the evil passions and appetites of men upon whom argument is generally thrown away. It is on this account that no immediate check can be given to the blasphemies of the day by the most accurate, or even the most popular defences of Christianity. Those who are seeking for proofs will find abundance of them upon record: but those to whom the truth is an object of secondary moment, with whom a little mischief or a little money are sufficient inducements to deny, and to write down revelation must be met in their own way, if we would put an end to their career. They are very fond of insinuating, or, if needs be, of asserting that the higher orders are generally though not openly hostile to religion; and for proof of this opinion, they vauntingly appeal to every sceptical book that they can find. If the book be ancient, it is of course venerable and standard; and, if it be modern, it is

still more to the purpose, for it proves the increasing liberality of the times. But if this increasing liberality can be made rather doubtful, if general attention can be roused by exhibiting the principles of scepticism, and indignation mixed with pity should be the result of their exposure, a work of great importance will be already well commenced; and we may hope without presumption that its progress will exhibit the proverbial advantages of a good beginning.

Mr. Rennell's "Remarks" are well adapted to this purpose; they are compressed into a small compass and may easily be read; they are not offered merely to the metaphysician and the physiologist, but they contain a popular view of the subject on which they treat; and the scientific principles which are unfolded and maintained, are easily understood by those to whom such subjects are new, and must be considered interesting and ingenious by others to whom they are familiar.

The first chapter takes a survey of the character of Modern Scepticism; shews that it is often concealed under a plausible exterior, that a generalizing spirit is among its peculiar marks, and that it is a genuine descendant of the French school. The second chapter commences with stating, that

"In all diseases, whether of the body or of the mind, it is necessary for those who would apply an adequate and an efficacious remedy, to carry their observations below the surface of the evil, and to consider well the nature and tendency of those habits which both produce and confirm the disorder. Until a search has been made into the ulterior causes of the complaint, all the attention and care which can be paid to its external appearance will end in disappointment, and will often rather aggravate than diminish the malady. Scepticism is one of those diseases which is deeply seated in the very constitution of the mind; and its hostility is directed rather against religion as a whole, than against any particular part or modification of it. Did it content itself with rejecting the Gospel alone, it might fairly be sup-

posed to entertain some particular objections either to the evidences or to the doctrines, which might be rationally discussed and speedily determined. But the rejection of the Gospel is only a part of the disorder; the uniform tendency of Scepticism, is to undermine the foundations upon which any reasonable belief in a superintending Providence or an immortal soul can securely rest. Few men, indeed, are enemies to Revealed Religion, who are not equally hostile to that which is termed Natural; for however they may differ in their extent, the origin of both religions is the same, and the very same reasons which lead a man upwards to Deism, would, if properly pursued, conduct him to the surer eminence of the Gospel. For notwithstanding we may sometimes persuade ourselves to the contrary, Deism is but a creature of the imagination, and however anxiously it is at first pursued, it is soon intercepted by some other object; or, like a shadow, at the very first turn we take, it vanishes from our view. Even the very authors, who in one part of their writings have raised the fabric of Deism in all its ideal beauty, in another have demolished the air-built edifice, and confessed themselves the disciples of the lowest Scepticism. When then we hear objections started against the Christian dispensation, we may be generally assured, that these are only the superficial symptoms of the disease, but that the real seat of the disorder is below — It is not to the Gospel, but to the Author of the Gospel, that the hostility of Scepticism is ultimately to be referred." P. 15.

The causes to which Scepticism is here referred are divided by Mr. Rennell into moral and intellectual; the former comprehending the indulgence of licentious habits and pride; the latter ignorance, and the imperfection of all human knowledge. We shall give a short extract under each of these heads, and then proceed to consider that portion of the work which refers more immediately to the subjects of organization and life.

"Although it has often been attempted, and sometimes with too much success, to reconcile the practice of licentiousness with the hopes of the Gospel; yet in a rational and an honest mind, the union of these two opposite principles never can be permanently effected. In the Christian

dispensation indeed, faith and morals are so anxiously united, and the sanctions of future rewards and punishments are so interwoven with the whole system, that no ordinary sophistry can dissolve the connection. In the season of life when temptations most abound, the difficulty and the danger begins. To the man, who, in his early years, is now abandoning himself more and more to the gratification of his passions and to the neglect of his duty, two lines of conduct present themselves: on the one side, hypocrisy would tempt him to throw the veil of sanctity over his vices; on the other, infidelity would teach him to question the principles upon which those vices stand condemned. A young mind is generally an honest mind. The suggestions of the first are rejected with the scorn which they deserve; while the last is gradually admitted as an inmate and a casuist to the soul. Though the yoke of Christianity is 'easy and its burthen is light,' a yoke and a burthen it is still; to him especially who has already placed himself under the dominion of another and an opposite master. To worship that God against whose commands he lives in daily rebellion, is a fraud upon himself, and an insult upon the Almighty. To read and study a Gospel, every page of which while it inculcates purity under the liveliest hopes, condemns iniquity under the severest penalties, is indeed an irritating, an impossible task. Prayer then is forgotten, and the Scriptures are abandoned; and the two great avenues of religion being thus closed on the mind, it gradually loses sight of all those hopes and fears which had formerly an influence upon its determination." P. 19.

"That men question the doctrines of Christianity, because they dislike the practice, will appear in a still stronger point of view, if we consider the tendency of that scepticism to which they betake themselves. Were they to resort to a system apparently more pure than the Gospel presents, they might shelter themselves at least under an impartial rejection. But it is not so much to any particular dispensation, as to the general notions of a moral governor, and of future rewards and punishments, that they entertain so rooted an antipathy. To future rewards, indeed, taken by themselves, they seldom raise an objection, their great aim is to diminish the terror of those future punishments, which are so closely connected with them. Scepticism is most indulgent to the passions; and this indulgence is the uniform end and determination of all its objections, and all its principles. Whether it be li-

berly, or whether it be necessity, which it would inculcate, all responsibility for action is to be abolished. Men will reason themselves out of the belief of a superintending Providence—and why? They choose not a Being to be about their path, and about their bed, and to spy out all their ways. They will resolve God into fate, the world into God—that his Almighty nature may be disarmed of its retributive justice. They will make the soul a component part of this frail and corruptible frame—that it may perish with the organ and instrument of its lusts." P. 21.

"But if there be a pride in human virtue, there is a pride also in human vice. The dignity of human nature is violated by sensual indulgence; where pride, then, is a ruling passion in the mind, some indemnity is required against the degradation which it has undergone. It is upon this principle of indemnification, that insolence and sensuality so often accompany and support each other. But strongly as this principle operates in our intercourse with men, it acts with still stronger force when applied to God. Disobedience is to be justified by rebellion, and the spirit which was too weak to oppose the act of vice, thinks to vindicate its strength by resisting its consequences. It is an easy task, indeed, to boast a victory in anticipation over a distant enemy; yet such is the triumph which the pride of sensuality proclaims over the mercy and the justice of God.

"There are others, again, whose pride assumes a different form, and carries them outwards to the same end, through a channel totally distinct. There is in our nature a spirit of emulation, which points our view to riches and honour, to rank and power, and to all those things which give us a superiority above those around us, and station us on an eminence as the objects of their admiration and applause. And, certainly, of all the eminences to which our ambition could aspire, that of Scepticism is, in its ascent, the most contemptibly easy. It is but to insinuate a few trite and guarded objections, it is but to scatter a few stale and stolen sarcasms, and the Sceptic is at the very height of his hopes, and has reached the very summit of his ambition. He considers himself separated from the herd of mankind, and emancipated from all vulgar prejudices; if a teacher, he is the idol of his little school; if a hearer, he is one of the enlightened few; and finally, though Sceptical on the attributes of God, he is fully confident in the superiority of his own." P. 25.

"It may perhaps be alleged, that the

groundwork of Belief and Scepticism are the same; and that while we object to ignorance as the cause of the one, we accept it as the foundation of the other. If religion were a matter of speculation only, the objection would be valid; but in Christianity there is something beyond dry and barren theory. It is from the ignorance of this ulterior purpose, that Scepticism takes such root in the mind. Would men acquaint themselves, as the poorest and meanest in this happy country may do, with the *spirit* of the Gospel; would they admit its hopes, its fears, and its consolations within their breasts, would they incorporate it with their understandings and hearts, they would then see how paltry is the sophistry of all Scepticism and Infidelity, when compared with the soundness, simplicity, and worth of the Christian faith.

"But do we not here take for granted the point in question, and recommend, not that we should believe the Gospel because it is true, but that we should consider it as true because we believe it? By no means. The course here recommended is one, in which experience is to be the criterion. Let us take Christianity, not as a speculative system, but as a medicine to the soul. Let us consider it as a medicine, of which we know not the composition. If we find, notwithstanding our zealous and repeated application of the remedy, that the disease remains the same, we may reasonably doubt whether the remedy is such as it has been represented. If, on the contrary, we find that its effects are far beyond our expectation, we may fairly and practically infer, that the authority which recommended it to our acceptance is good. Indeed after all our deep and laborious enquiries into the evidences and the grounds of our belief; if we have not applied this belief, according to its intention, as a medicine and a comfort to our souls; we are still ignorant of a very important part of its nature; namely, of its effect; and if, without such investigation, we do so apply it as to make experiment of its effect, we have a rational ground either for its rejection or for its continuance. Till that application has been made, our ignorance stands confessed: and yet upon this ignorance Scepticism especially relies. Moral causes indeed may intervene to spread a cloud of practical infidelity over a soul which has felt the strong effects of Christian faith; but never was there yet an instance, where after such a trial, Christianity was ever rejected upon grounds purely intellectual." P. 35.

"Would men be tempted to consider

of what knowledge they are really capable, and to what uses that knowledge may be applied; would they but compare the proportion of power which they possess, to the field allowed for its exercise, so far from resting their Scepticism on the imperfection of their intellectual power, that they would see the wisdom of the Almighty in contracting its span. They would trace the immediate agency of the Divinity in all his works, they would see the means uniformly proportioned to the end, and the instrument adapted to the hand which is to use it. Enough light is afforded us for every purpose which our situation on earth could require; we have knowledge enough, not indeed to satisfy the intemperance of curiosity, nor to convert faith into certainty, but we have enough to guide our feet in the paths of our duty here, and to discover to us the road which leads to happiness hereafter. Here then let us rest: in religion as well as in nature, difficulties and obscurities must daily and hourly occur, from the necessary imperfection of all human knowledge; in these, it is the province of true wisdom patiently to acquiesce." P. 41.

Having presented the reader with the foregoing specimens of the matter which is contained in the first part of Mr. Rennell's volume, we proceed to the consideration of that valuable part which relates to organization and life. It is hardly possible to deny the importance of the subject. Although it has been represented most improperly as a mere anatomical question, it does in truth affect the principles both of revealed and of natural religion. If the soul be material, the former must be false; and the latter, which in its best state is a very insufficient guide, will cease to possess even the shadow of authority, if it be proved that man consists of nothing but the body that perishes. The existence and attributes of God, and his creation of men as responsible beings, are the principal truths which natural religion professes to teach. Admit Mr. Lawrence's position, that "medullary matter thinks," and neither of these truths can be established. Among the works of the Deity from which his existence is commonly deduced, we are acquaint-

ed with nothing more extraordinary than our own understandings. We perceive almost intuitively that there are no properties in matter upon which thought can depend; and we therefore refer it to an invisible source, and are satisfied that all things must proceed from the same quarter. But if these common opinions be founded in error, and matter of a peculiar texture and arrangement, can think, why may not matter of another texture and arrangement create? If the phenomena of human life be simply the result of organization, why may not the same engine have constructed the world? If the brain under peculiar circumstances produces perception, judgment, reasoning, and fancy, why may not the brain itself, and every thing that the universe contains have been produced by a fortuitous concourse of atoms? But even if this view of the subject could not be maintained, if the existence of the Deity should survive the shock which the system under consideration is calculated to produce, the responsibility of man at the least will be destroyed. His immortality is most improbable, if his soul be material; and what future dispensation, either of reward or of punishment, can be prepared for a creature who is the mere puppet of his conformation, and must be virtuous or vicious according to the shape and texture of his brain? Let it not then be said, that Mr. Rennell has excited a useless controversy; or that the points upon which he dwells are merely of speculative importance. On the contrary, they are practical in the highest possible degree, and are indissolubly connected with the fundamental articles of our faith. The common sense of mankind, and the plainest dictates of revelation concur in upholding the immateriality of the soul; science, falsely so called, has endeavoured to disprove it, and Mr. R. is entitled to every Christian's thanks for showing how completely the attempt has

failed. For it must be remembered, that the *onus probandi* lies on Mr. Lawrence, and on those who think with him. They are to shew that the common opinions are erroneous; and are to prove that the understanding is simply the effect of organization. If this cannot be accomplished, they simply leave us where we were; we still are bound to acquiesce in the doctrines of Scripture, and are not called upon to renounce the plainest dictates of our understanding. The proofs of an immaterial soul are obvious to every mind, and hence in all ages the majority believe in it without hesitation. Nothing is more difficult than to clear the system of apparent objections and inconsistencies, and hence cavillers from early times have thought themselves bound to controvert it. But if it can be shewn that their system has its difficulties also, and that the arguments by which it is supported are altogether inconclusive, few persons will feel inclined to reject their present faith, on account of obstacles which will be equally formidable whatever tenets they embrace.

In the chapter which may be considered as introductory to the subsequent discussion, Mr. Rennell adverts to the supposed prevalence of Scepticism among men of science, especially among those of the medical profession; and shews that the representation is by no means a just one, except as it refers to the French school of natural philosophy, and to its disciples. The present sentiments of this school are exhibited in M. Bichat's *Recherches sur la Vie et la Mort*, and are thence translated for the benefit of the English reader into the Encyclopædia of Dr. Rees, and into a work entitled "Sketches of the Philosophy of Life," by Sir T. C. Morgan. The nature and the tendency of these principles will appear from the following passage.

"The great end of M. Bichat is, as has been before observed, to involve the body

and the soul, the material and the thinking principle, in one common destruction. It is with this view that his celebrated definition of life was framed. 'Life,' says he, 'is the assemblage of those functions which resist death.' *La vie est l'ensemble des fonctions qui résistent à la mort.* Now if we prune this definition of its wordy excrescences, we shall find that it is in reality no definition at all. It neither describes the known properties of life, nor distinguishes them from those of any other subject. In the first place, the idea of death which it presents to the mind, is absolutely false. In the common language of the world, we may speak of a resistance to death, but in the stricter language of physiological definition the notion is wholly inadmissible. Death is nothing more than the absence or the cessation of life. M. Bichat himself, in that part of his work which treats upon the subject of death, has uniformly represented it as such. 'Resistance of death,' means nothing therefore but 'the preservation of life.' Life then is the assemblage of those functions which preserve itself. This definition therefore of M. Bichat, is nothing more than a complicated mode of expressing the indisputable truth, that the whole is the assemblage of its parts; or in other words, that 'life is life.' P. 60.

Such we are told are "the absurdities to which men of the highest professional eminence are reduced, when they would annihilate that first, that noblest gift of God to man, the immortal soul." Let us now next see whether our eminent English physiologist, Mr. Lawrence, has chosen a more tenable position for the defence of Scepticism.

"The following is the view of the subject which Mr. Lawrence has taken.

"Organization means the peculiar composition which distinguishes living bodies; in this point of view they are contrasted with inorganic, inert, or dead bodies.—Vital properties, such as sensibility, irritability, are the means by which organization is capable of executing its powers; the vital properties of living bodies correspond to the physical properties of inorganic bodies; such as cohesion, elasticity, &c. Functions are the purposes which any organ or system of organs executes in the animal frame, there is of course nothing corresponding to them in organic matter. Life is the assemblage of all the functions, and the general result of their exercise. Thus organization, vital properties,



functions, and life, are expressions related to each other, in which organization is the instrument, vital properties the acting power, function the mode of action, and life the result.

"So then we have an instrument, an acting power, a mode of action, and a result. All this is very intelligible. Organization then is the instrument which produces life as its result. But in the first sentence Mr. Lawrence informs us, that organization 'is the peculiar composition which distinguishes living bodies, as contrasted with inorganic or dead bodies.' Here then it appears, that life so far from being the 'result,' is in fact 'a component 'part' of the said instrument, and that so far from life being the consequence or result of organization, that no organization can exist without it. So according to Mr. Lawrence, 'life is the result of the peculiar composition which distinguishes living bodies,' or in other words, we first take for granted the existence of life, and then we prove it to result from its own existence. This is a sort of logic which cannot surely be allowed. 'Life,' again says Mr. Lawrence, 'is the assemblage of all the functions, and 'general result of their exercise.' Just now he made the result co-existing with the instrument of its production, and now he makes it the same with the mode of action, or in other words, with the mode of producing it.

"Let us take Mr. Lawrence upon his own ground, a scalpel is the instrument, a hand the acting power, cutting the mode of action, and a wound the result. What would Mr. Lawrence say to the man who should assert, that the wound was co-existent with the scalpel, or again that the act of cutting was a wound?

"After all this, in the very next page Mr. Lawrence informs us, that *the vital properties or forces animate living matter, so long as it continues alive.* Or in other words, that they animate (or give life) to matter which has life, so long as it continues to have life.

"First then we were told that organization was the instrument, and life the result; we were then told, the organization and life were co-existent; and now we are told,

"The result of all these enquiries I have no hesitation in affirming to be, that no connection has been established in any one case between the organic texture and its vital power.' P. 143.

"Now all this perplexity and contradiction does not arise from the nature of the subject. If we would be content to abandon

hypothesis, and to observe the phenomena which are hourly presented to our view, the way would be plain before us. To observe certain operations, and to trace them upwards to their secondary cause, is a rational and a satisfactory task. But when we would account for the mode of operation, and unfold the nature of the cause itself, we go beyond the reach of our faculties, and all is mystery and confusion. From certain experiments, we are enabled to infer the existence of gravity, and to calculate its laws; but how it operates, and in what manner it exists, we must be satisfied to remain in ignorance." P. 65.

Having given this brief view of the opinions to which Mr. Rennell is opposed, let us in the next place enquire into those which he establishes. As all living creatures, from the highest to the lowest, the plant, the animal, and the man alike exhibit the phenomena of active existence, though these phenomena increase upon our notice as we ascend in the scale of the creation, the definition given of life is "inherent activity." Of this common principle every living body partakes, but the degrees of participation vary. "In the vegetable world it is exercised in little more than in the circulation of fluids, in the appropriation of nutriment, and in the reproduction of its kind." In animals it advances to the power of locomotion, produced by the union of volition to their inherent activity. "The understanding is the principle which distinguishes and adorns the life of man, and superadded to the powers which exist in the life of plants and animals, raises him to a species of existence higher in rank, wider in extent."

"Thus, then, it appears, that in the inherent activity, or life, of the vegetable, the animal, and the human creation, there are three degrees distinct in themselves. In the vegetable, we observe the faculty of involuntary motion; in the animal, we see this involuntary motion combined with a power of volition; in man, we recognise both these faculties crowned with the predominant principle of the understanding. The first of these I would call, the *life of vegetation*—the second, the *life of volition*—the third, the *life of understanding*."

tion—and the third, the *life of the understanding*." P. 78.

From the excellent observations which conclude with the foregoing extract, Mr. Rennell proceeds to consider the origin of that life which exhibits such surprising and various phenomena. Does it result from organization? Mr. R. observes, that

"As organization is a very high sounding word, it is therefore supposed by those who trust to their ears more than to their understandings, to be productive of very marvellous effects. It has been represented as the 'distinguishing character of living bodies, the executor of purposes, the cause of life, and the cause of thought.' Organization is no living principle, it is no active cause. An organ is an instrument. Organization therefore is nothing more, than a system of parts so constructed and arranged, as to co-operate to one common purpose. This orderly disposition of parts exists generally, though a particular part may be disturbed, after its subject has ceased to live. The ear is the organ of hearing, and its correspondence with the brain exists as much in the dead, as in the living body. Most of our knowledge indeed of this very organization, or arrangement of parts, and how they co-operate and mutually support each other, has been derived from our observations upon the dead subject. Organization then being nothing more than the arrangement of instruments, there must be something beyond to bring these instruments into action." P. 80.

And it follows, that "though life may depend upon a certain perfection of organization for its continuance, it is nevertheless as totally distinct in its nature, as the sound of a trumpet is from the instrument that produced it." The dependance of life however for its continuance upon organization, is not the same in the different classes of the living creation. "Whether the body be that of a plant, of an animal or of man, when a disturbance or demolition takes place in certain parts of its structure, we know that the loss of its active existence will follow." "But what reason have we to suppose that the activity of the understanding will be destroyed at the

same moment." The only reason that can be urged is that thought results from organization; and before this extraordinary and most important hypothesis is admitted, a little attention should be paid to the arguments by which it is disproved. The utter incompatability of thought with the properties of matter is a strong hold, from which scepticism never can expel us. She can shew the intimate connection between body and soul; and the fact will be readily admitted. But we can also adduce instances in which the connection, if not destroyed, is weakened to a degree which puts identity out of the question: although the mental and corporeal faculties generally decayed together, one instance of a contrary kind would be sufficient for our argument; to afford proof of identity the connection must be universal; if a single example of separation can be produced, the proof must fail. Mr. Rennell desires us to consider the case of a healthy man in a sound sleep.

"He lies without sense or feeling, yet no part of his frame is diseased, nor is a single power of his life of vegetation suspended. All within his body is as active as ever. The blood circulates as regularly, and almost as rapidly, in the sleeping as in the waking subject. Digestion, secretion, nutrition, and all the functions of the life of vegetation proceed, and yet the understanding is absent. Sleep, therefore, is an affection of the mind, rather than of the body, and the refreshment which the latter receives from it, is from the suspension of its active and agitating principle. Now if thought was identified with the brain, when the former was suspended, the latter would undergo a proportionate change. Memory, imagination, perception, and all the stupendous powers of the human intellect are absent, and yet the brain is precisely the same, the same in every particle of matter, the same in every animal function. Of not a single organ is the action suspended. When, again, the man awakens, and his senses return, no change is produced by the recovery, the brain, the organs of sense, and all the material parts of his frame remain precisely in the same condition." P. 92.

To us, indeed, it seems certain,

that sleep must be regarded as a suspension, more or less complete, of the union between soul and body. We may easily imagine that the latter cannot persevere in the discharge of its duties to the former, without occasional periods of repose. We are often irresistibly overpowered by the drowsiness of our body, when the mind would willingly continue attentive and awake. We desire to persevere in some interesting occupation—in listening, or in writing, or even in talking and reading aloud; yet the desire is counteracted by an uncontrollable want, the pen stands still, the lips falter, sounds strike unheeded on the ear; and though the corporeal functions continue to be discharged, the intellectual of every class are at an end. This may not absolutely prove that the thinking principle is of a distinct and separate nature, yet it at least affords a very strong presumption of the fact. The well-known propensity to sleep which is felt by criminals on the eve of their execution, is an instance more directly in point. The agitation of the mind produces the fatigue of the body, and thus shews the intimate connection between them; but there is little desire for repose in the mind of a criminal; he is tremblingly awake to the horrors of his situation, and would ponder on it without ceasing, if his faculties were under his command. Yet an influence at once powerful and salutary, is exercised over him by the body in this awful moment, and those reflections which might over agitate and injure him who made them, but on which the thinking principle notwithstanding is most anxious to dwell, are cut short against its will by the natural agency of sleep. This struggle would hardly take place in a simple and uncompounded being. The diversity of desire points to a diversity of principle. Dreaming may at first sight appear inconsistent with this theory, since in that state the body is frequently affected by the mind. In

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reality, however, this circumstance corroborates our position, for that sleep is least refreshing, least wholesome, and least natural, in which the body and the mind exert the most influence on each other; and in ordinary dreams, when the mind is moderately active, it exerts those faculties alone which do not require the assistance of the senses, and it exerts them in a very different mode and degree from that which it observes when we are awake. Since, therefore, sleep is often forced upon a man against his will, since it is most salutary when it renders us entirely insensible, and is least salutary when the agitation which exists in a waking state is kept up, since in every intermediate degree between sound sleep and delirious dreaming, the refreshment gradually varies with the influence of the mind upon the body, we may fairly conclude that the suspension of that influence is the principal circumstance by which sleep is distinguished.

Another argument against the identity of the thinking principle and the brain, may be drawn from our incapacity to attend to two impressions at the same time. Without any defect in the external organ, in the channel by which that organ communicates with the brain, or in the brain itself, sensation is not produced if the mind be pre-engaged. In this case, therefore, the mind is clearly independent of the body. Mr. Rennell's next argument shall be given in his own words.

“Let us now turn our attention to the action of thought upon the brain. A letter is brought to a man containing some afflicting intelligence. He casts his eye upon its contents, and drops down without sense or motion. What is the cause of this sudden affection? It may be said that the vessels have collapsed, that the brain is consequently disordered, and that loss of sense is the natural consequence. But let us take one step backward, and enquire, what is the cause of the disorder itself, the effects of which are thus visible. It is produced by a sheet of white paper distin-

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gnished by a few black marks. But no one would be absurd enough to suppose, that it was the effect of the paper alone, or of the characters inscribed upon it, unless those characters conveyed some meaning to the understanding. It is thought then which so suddenly agitates and disturbs the brain, and makes its vessels to collapse. From this circumstance alone we discover the amazing influence of thought upon the external organ; of that thought which we can neither hear, nor see, nor touch, which yet produces an affection of the brain fully equal to a blow, a pressure, or any other sensible injury. Now this very action of thought upon the brain, clearly shews that the brain does not produce it; while the mutual influence which they possess over each other, as clearly shews that there is a strong connection between them. But it is carefully to be remembered that *connection is not identity.*" P. 94.

The substance and composition of the brain furnish still more powerful reasons in defence of our system.

"Experiments and observations give us abundant reason for concluding, that the brain undergoes within itself precisely the same change with the remainder of the body. A man will fall down in a fit of apoplexy, and be recovered; in a few years he will be attacked by another, which will prove fatal. Upon dissection it will be found that there is a cavity formed by the blood effused from the ruptured vessel, and that a certain action had been going on, which gradually absorbed the coagulated blood. If then an absorbent system exists in the brain, and the organ thereby undergoes, in the course of a certain time, a total change, it is impossible that this flux and variable substance can be endowed with consciousness or thought. If the particles of the brain, either separately or in a mass, were capable of consciousness, then after their removal the consciousness which they produced must for ever cease. The consequence of which would be, that personal identity must be destroyed, and that no man could be the same individual being that he was ten years ago. But our common sense informs us, that as far as our understanding and our moral responsibility is involved, we are the same individual beings that we ever were. If the body alone, or any substance subject to the laws of body, were concerned, personal identity might reasonably be doubted: but it is something beyond the brain that makes the man at every period

of his life the same: it is consciousness, that amidst the perpetual change of our material particles, unites every link of successive being in one indissoluble chain. The body may be gradually changed, and yet by the deposition of new particles, similar to those which absorption has removed, it may preserve the appearance of identity. But in consciousness there is real, not an apparent individuality, admitting of no change nor substitution. Even in the brute creation, a principle similar in its nature, though far inferior in its degree, establishes the identity of the animal. An animal has no consciousness, because it has no power of reflection; but an animal of a higher class has that memory of external circumstances, by which its identity is established, as far as any necessity can exist for its establishment. In the lower classes, where it is not wanted for the purposes of life, it can scarcely, except in appearance, be said to exist." P. 96.

The author next enters upon a very able discussion of the effect produced upon the mind by the maladies of the body. He observes, that the favourite doctrine of the ancient Epicureans has been generally adopted by the physiologists of the French school, and quotes a just and melancholy portrait of the gradual extinction of the mind and body; which is to be found under the article *Death*, in the Encyclopædia of Dr. Rees, and is an unacknowledged translation from the French of M. Bichat. Upon this extract Mr. Rennell observes that,

"Though just, it is not general. The French physiologist, and his English plagiarist, have given their readers to understand that such is the uniform condition of those who reach the full term of their appointed years. This representation cannot but be considered as highly disingenuous, since the experience of any one who has been in the habit of attending the aged in their last hours, will immediately controvert the assertion. In point of fact, instead of reducing all the instances of death among the aged under one class, M. Bichat ought to have divided them into three.

"First, According to his own view of the subject, where the mind and the body decay together.

"Secondly, Where the mind decays before the body. There are numerous instances where the imagination is extin-

guished, the memory fails, the judgment vacillates, and yet every function of the body proceeds unimpaired. Whatever else we may infer from this example, we must at least so far conclude, that the mind and the body do not decay together.

Thirdly, Where, in the very extremity of age and its consequent debility, the faculties of the mind are as clear and as powerful as ever. Many cases have passed under my own observation, where the failure of voice, coldness of the extremities, a pulse scarcely sensible, and other symptoms, have announced to the worn-out constitution the approach of dissolution, and yet the memory, the judgment, and even the fancy itself of the aged patient were unabated. In age, as well as in disease at an earlier period, when the taper of life has been exhausted even to its last spark, and extinction was now rapidly advancing, the mind, so far from partaking in the decay or the destruction of the body, has appeared to be endowed with a strength and a clearness of intellectual vision, increasing gradually as the moment of its emancipation from the body was now approaching. There is often something prophetic in the last views of a dying man, not indeed from any supernatural powers, but from that calm and dispassionate survey of human affairs which a good man takes, when he feels himself rising from the turbulence of this distracted world, into a higher and a better order of things. Then it is that he views human pursuits and objects in their proper colours, and the veil of prejudice and passion being removed, he forms a clearer estimate, and a surer judgment of the probabilities of human events.

"Are we then to conclude that there is a distinction in the nature and in the tenure of the understanding between man and man? This is a proposition very difficult of proof, and would be highly inconvenient to the Sceptic if proved; since the uniformity of all natural appearances is his strongest hold.

Nor is the apparent decay of the faculties of the soul any argument of its final extinction: We have daily examples, in which the powers of the understanding have been partially disturbed, nay even totally suspended under the influence of disease, and have been afterwards restored to their former vigour. After a violent fever the mind is often considerably affected, and exhibits all the marks of debility and decay which we observe in the aged; yet in a certain time it will recover its strength and its tone, and lose every vestige of disorder. It may be worthy of

remark, that in these cases especially, the faculties of mind are slower in their recovery than those of the body. Even when the bodily health is restored, some time will often elapse before the full powers of the mind return. In actual mania, instances are not infrequent of a lucid interval immediately preceding death, and of a restoration of the understanding at the precise period when it was probable that it would have been most disordered. These and other more common examples of recovery from faintings, from the delirium of fever, and from fits of periodical insanity, are proofs of perfect restoration after suspension and decay. We have a very strong presumption therefore, that the faculties of the mind after that apparent alienation or decay, which sometimes precedes death, will ultimately be restored.

"Thus then, in all the observations which our experience will enable us to make upon the phenomena of death, we find nothing that will at all invalidate the independency of the thinking principle within us. On the contrary, the strongest cases which the adversaries of this doctrine can adduce, prove nothing against it; while the innumerable instances which may be cited on the other side of the question, afford the highest possible presumption in its favour." P. 108.

We must pass more rapidly than we could wish over the remainder of the work, which is occupied, 1st, in considering the volition of animals, and shewing that though an immaterial principle it is not therefore necessarily immortal; 2dly in adverting to the distinctions between the animal and the man with respect to a future existence; and lastly, in taking a general survey of the question under review. The sound wisdom and sober piety of the following extracts, which are all that we are able to insert, will sufficiently explain the manner in which the enquiry is concluded, and may serve to impress the reader with the same sentiments of admiration which have been excited in our own minds by the perusal of the work.

"All the facts and reasonings from which we infer the immortality of the human soul, fail when applied to the sentient principle of the brute creation. The truth is simply this, that neither the one, nor the

other, are of necessity immortal; they will each continue to exist as long as the will of their Creator shall determine. By that insight into the ends and purposes of created beings which our reason affords us, we are convinced, that the life of volition in the animal is intended to conclude with the life of its body, but that the life of the understanding in man will be carried on into a future state of things. Revelation has fully confirmed the sentence of our natural reason, with the addition of this assurance, that the future state, in which all our hopes and fears are involved, will be *eternal*." P. 117.

"If in the communication of life we clearly trace the immediate agency of God, much more shall we discover the continued operation of the same great Cause in its preservation and continuance.

"We say, that the blood circulates, that the glands secrete, that all the functions of absorption, assimilation, and nutrition, proceed according to certain laws. We say again, that a stone falling to the ground, obeys a certain law, and according to the latitude of expression allowed in common language, our words are true. But if we take a step backwards in the argument, we shall find, that a law pre-supposes the existence of a lawgiver; a law is not of itself an *action*, but a *rule of action*. Sir Isaac Newton understood this matter better than the French physiologists, when he asserted, that "*Gravity must be caused by an agent, acting constantly according to certain laws.*"\* The word *law* cannot supply the

place, or annihilate the reality of the agent. In addition to this, how can a plant, or even an animal body, obey a law? It is volition only, which is capable of obedience: and, in point of actual fact, we know that there are thousands of motions going on every moment within our bodies, which proceed from no will nor act of our own. And even with respect to those motions which we have it in our power to cause and to controul, the body is only a passive instrument.

"The observation of Sir Isaac Newton with respect to gravity, is equally true with respect to life. The inherent activity, whether of a plant, an animal, or a man, is caused by an *agent acting constantly*. That he acts uniformly, i. e. according to *certain laws*, is no argument against the constancy of the operation. The same power which created and communicated the activity, which as living beings we possess, is exerted in every successive instant of time, to maintain and preserve it. Could we suppose the Creator for one moment to suspend this supporting influence, a cessation of all the phenomena of life must immediately ensue. No organs or systems of organs, which are but senseless instruments, could of themselves for one moment obey any law, or preserve the activity of life. So strictly, and so literally do sound reason and philosophy coincide in the declaration of Scripture, *that in God "we live, and move, and have our being."* P. 129.

## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

At the last monthly meeting of this Society, a grant of £5000 was unanimously voted to the Bishop of Calcutta, towards the support of the Missionary College, about to be erected under his superintendence.

### *Society for the Propagation of the Gospel.*

It is with great pleasure that we state the very considerable progress which has been made in the attempt to enlarge the resources of this In-

stitution. Upwards of eighty names have been added to the list of members within the last two months, and some very liberal donations have been recently received. The collections which have been made in compliance with the king's letter, are, on the whole, very considerable; and we have heard of no case in which the clergyman has appealed to his parishioners without effect. We subjoin a list of the principal benefactions; and of the more considerable parochial subscriptions in those dioceses, which have sent in their returns. It may perhaps be

\* Newton's Works, vol. iv. p. 436.



desirable hereafter to publish a more detailed account; but for the purpose of exhibiting a specimen of the collections, the following table may suffice. The fractions of a pound have been omitted, for the sake of brevity. It is to be observed also, that the only Dioceses from which a considerable proportion of the returns has as yet been received, are those of Exeter, Lichfield and Coventry, and Norwich.

*Donations recently received.*

Archdeacon Owen .....	£30	0
Rev. R. Wilkes, Enville .....	100	0
Right Hon. N. Vansittart .....	50	0
Mrs. Vansittart .....	50	0
Miss Vansittart .....	20	0
Rev. Bridges Harvey .....	5	0
John Snell, Esq. ....	5	0
Dowager Lady Melville .....	5	0
— Wallace, Esq. ....	5	0
Rev. E. Wingfield .....	5	0
Students of Benet Coll. Cambridge	7	5
Mrs. Duppa, Hackney .....	100	0
Miss Le Grews .....	50	0
The Bank of England .....	100	0

*Diocese of Norwich.*

The sum already received from this Diocese, exceeds £2000.

*County of Suffolk.*

Rodgrave .....	£17
Stow-Market .....	14
Basham .....	10
Boxford .....	15
Little Stoneham .....	15
Stoke by Nayland .....	22
Bury St. Edmunds .....	61
Eye .....	19
Richinghall .....	10
Bungage St. Mary .....	11
Trinley .....	11

*County of Norfolk.*

Walsingham .....	£30
Holt .....	27
Upwell .....	24
Lynn Regis .....	26
King's Lynn .....	34
Great Yarmouth .....	29
Swaffham .....	18
South Lopham .....	10
Burnham Westgate .....	12
Fakenham .....	18

The sum of £638 has been transmitted by the Rev. James Brown, of Norwich, being the amount of sundry collections in that town and neighbourhood, of which the particulars have appeared in the Norwich papers.

*Diocese of Lichfield and Coventry.*

Sum already transmitted £1400.

*Warwickshire.*

St. Philip's, Birmingham .....	£32
St. John's, Coventry .....	23
St. Michael's, ditto .....	22
Church Lawford .....	14
Merden .....	10
Trinity Church, Coventry .....	17
Rugby .....	37
Christ Church, Birmingham .....	32
St. John's Chapel, ditto .....	18
Leamington .....	13

*Staffordshire.*

Aldridge .....	£15
Blithfield .....	16
Cannock .....	13
Weston-Lizard .....	15
Penkridge .....	15
St. John's, Wolverhampton .....	29
Collwich .....	19
Tamworth .....	21
Tutbury .....	15
Cathedral, Lichfield .....	38
Ditto, St. Mary's .....	46
Burton on Trent .....	25
Cheadle .....	18

*Shropshire.*

Chetwynd .....	£11
Hodnet .....	11
Dawley .....	19
Tong .....	10
Shifnal .....	14
St. Mary's, Salop .....	18
Hadnal and Astley .....	18
Ellesmere .....	19
St. Alkmund's, Salop .....	13
Stockton .....	16
Baschurch .....	51

*Derbyshire.*

St. Peter's, Derby .....	£12
Belper .....	12
Wirksworth .....	22

*Diocese of London.*

The sum reported, exceeds £2000.

Springfield, Essex .....	£23
Ealing .....	30
Wanstead .....	39
Woodford .....	27
Teddington .....	40
Chelmsford .....	38
Hornsey .....	20
Isleworth .....	42
Islington .....	42
Hackney .....	238

*In London.*

St. George's, Bloomsbury .....	£58
St. Botolph, Bishopsgate .....	83
St. James, Westminster .....	116
Curzon Chapel .....	102
Bentinck Chapel .....	64

*In London.*

St. Giles in the Fields .....	£73
St. George, Hanover Square .....	123
St. Margaret's, Lothbury, and St. Christopher .....	114

*Diocese of Exeter.*

£800 has been already received.

The collections transmitted by the Bishop's Secretary, amount to £700.

St. Andrew's, Plymouth .....	£35
St. Mary, Truro .....	20
Axminster .....	25
Falmouth .....	18

*Diocese of Bristol.*

Clifton .....	£76
St. Augustines .....	73
Cathedral, Bristol .....	24
St. James, ditto .....	108
Westbury upon Trim .....	61
St. Michael .....	47

*Ely.*

Whitelsea .....	£10
Cathedral .....	24
St. Edward, Cambridge .....	17
St. Benet, ditto .....	11

*York.*

Leeds .....	£49
St. James, Nottingham .....	27

*Winchester.*

Battersea .....	£58
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*Lincoln.*

Amersham, Bucks .....	£39
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*St. Asaph.*

Wrexham .....	£34
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*Hereford.*

St. Peter and St. Over .....	£33
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*Rochester.*

Greenwich .....	£60
Lewisham .....	52

*District Committee.*

At a meeting of the Clergy and Laity of the Deanery of Storrington, held at Steyning, on the 27th day of April, 1819, for the purpose of establishing a District Committee in aid of the Society for the Propagation of the Gospel in Foreign Parts. The Rev. Dr. Hind, in the Chair.

It was unanimously resolved,

"That the Society for the Propagation of the Gospel in Foreign Parts, having for more than a century zealously and successfully exerted itself in diffusing genuine Christianity, is entitled to general gratitude; and being now about to enlarge the sphere of its exertions, has an increased claim to public patronage and support.

"That inasmuch as the Society exerts itself in the diffusion of Christianity, through the instrumentality of Ministers and Members of the Church of England, it is peculiarly entitled to the support of every Member of the Establishment.

"That in order to aid the Society's pious designs, a District Committee, to be called the *Storrington District Committee of the Society for the Propagation of the Gospel in Foreign Parts*, be now formed in this Deanery and the contiguous parishes.

"That the object of the Committee be, to collect the contributions of such persons, as are disposed to co-operate with the Society in its benevolent undertaking.

"That all the Clergy of the Deanery and the contiguous parishes, and all Annual Subscribers of half-a-guinea and upwards, be Members of the Committee.

"That the Committee do meet on the same days, and at the same places, in which the District Committee of the Society for Promoting Christian Knowledge be appointed to meet; and also annually at Storrington on the day of the Bishop's or Archdeacon's Visitation.

"That the Venerable the Archdeacon be appointed President of this Committee.

"That the Rev. William Bradford be Treasurer.

"That the Rev. W. Woodward, the Rev. George Wells, and the Rev. M. Irving, be Secretaries.

"That all subscriptions and contributions received by the several Members of the Committee, be paid to the Treasurer, on the day of the Annual Meeting at Storrington; and that the same be remitted by the Treasurer to the Parent Society, immediately after such Meeting.

"That all Subscriptions be considered, due on Midsummer-day.

"That the Clergy of the Deanery be requested to take such measures, as shall seem to them best calculated for promoting the object of the Committee.

"That an Annual Statement of the Receipts and Expenditure of the Committee, together with a Summary of the Receipts and Expenditure of the Parent Society, be printed and circulated throughout the Deanery.

"That these Resolutions be printed, and that copies of the same be transmitted to the Parent Society, to the Lord Bishop of the Diocese, to the Archdeacon, and the several Clergy throughout the Deanery.

"That the cordial thanks of the Meeting be given to the Chairman."

*Steyning, April 27, 1819.*

*A Letter from the Right Reverend the Lord Bishop of Calcutta, addressed to the Reverend Anthony Hamilton, Secretary to the Society for the Propagation of the Gospel in Foreign Parts.—Brooke, 1819.*

“ Calcutta, 16th Nov. 1818.

“ REVEREND SIR,

“ I HAVE received your letter conveying to me a copy of the proceedings of the Society in the month of March last, on the subject of India Missions; from which it appears, that the Society have placed at my disposal the sum of 5,000*l.* and invite my more particular suggestions as to the most prudent and practicable methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the Divine blessing, heartily co-operate with them in an enterprise so honourable to our Established Church, and commenced under auspices which give it the character of a national effort to disseminate in these regions our Holy Faith in its purest form.

“ In offering to the Society my opinion as to what may be prudent, with reference to the *safety* of the measure, I can feel no embarrassment: the *danger*, generally speaking, of attempting to propagate Christianity in this country is not the difficulty with which we have to contend: ordinary discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. In any attempt to enlighten, to instruct, or to convince, experience has abundantly shewn that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.

“ The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. Experience does not hold out much encouragement to efforts, which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and their fears: and yet preaching must form a part, a pro-

minent part, I apprehend, in any scheme for the conversion of these people: what is further required seems to be a preparation of the native mind to comprehend the importance and truth of the doctrines proposed to them: and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

“ To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes:—

1. Of instructing Native and other Christian youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

2. For teaching the elements of useful knowledge and the English language to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the Liturgy, and moral and religious Tracts.

4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

It may be expected that something should be offered in explanation of my meaning, under each of these heads.

1. One object proposed in this Establishment is the training of Native and Christian youth to be preachers, schoolmasters, and catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they would be fostered in a respectable Establishment with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though native teachers by themselves will never effect much, our religion will make little progress in this country without their aid: the Native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact; the European and Native mind seem to be cast in different moulds: if the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices, which obstruct his reception of the truth; the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

“ It may have been observed, that I have mentioned the education of Native and other Christian youth: in which I in-

clude a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European parents: and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the south of India, specific proposals of this kind were made to me by Missionaries of the Society for promoting Christian Knowledge.

"2. Another of the objects proposed is to afford to native children instruction in useful knowledge, and especially in the English language, without any immediate view to their becoming Christians. It seems now to be generally believed, that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism: the impediments to conversion are probably much greater than really rude and uncivilized life ever presents: the progress of our religion is here opposed by discipline and system; and by these alone, with the divine blessing, can it ever make its way: the tenets of superstition are inculcated in early life: the popular writings are generally tales familiarising the mind with the achievements of Hindoo divinities: and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded: they are not perceived to be truths, nor is there much disposition to examine them: they appeal to no recognised principle, and they excite no interest: the Hindoo, if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

"It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped that, by enlarging the sphere of their ideas generally, we shall teach them to enquire at least upon subjects, on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

"I have, however, laid particular stress upon the teaching of English: if this were

generally understood through the country, it would, I doubt not, entirely alter the condition of the people: it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference, which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the east, acquire only a knowledge of words; but the Oriental, in learning our language, extends his knowledge of things.

"The introduction of our language, however, into this country to any great extent, is in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects in view. Still, however, parents are found, who are anxious that their children should acquire our language, especially in the neighbourhood of the presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices. Of this disposition we should avail ourselves as far as we can: neither is there a backwardness to attend schools for instruction in general knowledge; the only restriction is, that we do not introduce the Scriptures, or books directly inculcating our religion; and even that is by no means rigidly enforced.

"3. In the third place I would make the Mission College subservient to the purpose of translations. Much has, indeed, been done or attempted in this way; but by no means, as I have reason to believe, so much and so well, as to make this department of missionary labour superfluous or unimportant. We still want versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending

the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our liturgy, that thus copies of the prayer-book might accompany the Scriptures: hence also might emanate translations of useful tracts, or original ones better adapted perhaps than any which yet exist, to the use of the natives: and it would be proper to include under this head what probably has not yet been attempted, I mean something which might convey to converts an idea of the nature of Christian society, and the constitution of the Church. Success, however, in this department, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it; and at no period perhaps could it supply the number of labourers required: but it would doubtless receive assistance from without, from persons abundantly competent to afford it, and be a point of union for the exertions of all, who would wish the native Christianity of India to be that of the Established Church.

"4. In the last place, I consider the College as affording great advantages to Missionaries coming from England, upon their first arrival: they would here live in the society of persons, whose minds were directed to the same pursuits: they would have in the Moonshes attached to the Institution every facility for acquiring the languages: they would have the use of books, and they would acquire a knowledge of the manners and opinions of the natives, before they proceeded to their destined scene of duty. Every Missionary must, in fact, have been a year or more in the country, before he can be at all efficient; and no where could he pass this interval so profitably as in such an Establishment.

It is obvious, however, that this plan will require considerable funds. The 5000*l.* already voted will probably be sufficient to defray the expence of all requisite buildings, including the purchase of land. The annual expence of the Establishment is a subject of separate consideration: in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the Seminary, as professors or teachers: and these should be clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees

per month, or 600*l.* per annum; and that of his colleague or colleagues 300 sicca rupees per month, or 450*l.* per annum; and I should hope, that men well qualified for the work, and really actuated by zeal in such a cause (without which all other qualifications would be useless) might be induced to accept the appointments: in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two moonshes or native teachers would cost together about 100*l.* per annum. Ten students, as above described, might be fed and clothed for about 500*l.* per annum; and a small establishment of servants would require about 100*l.* per annum. These different heads of expence make up an annual sum of 2,100*l.* supposing three professors; or 1650*l.* with two. Besides this, a printing establishment would in a few years require to be supported; and native schools would also be attended with some expence (about 56*l.* per annum) for every school of one hundred children, besides about 20*l.* for building a room or shed: but for this I have little doubt, that the liberality of the Indian public would in great measure provide, as has lately been done with respect to the schools of the Calcutta Diocesan Committee. I do not know of any contingent expences, except repairs, which in the case of new and substantial buildings could not amount to any thing considerable for the first twenty years.

"But we are to recollect, that our Institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every Missionary station to be the residence of an English Missionary (a clergyman), one or two Missionaries educated in the College, and who might perhaps be ordained, or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable to direct the course of proceedings, and to give respectability and energy to the Mission: while the Native Missionaries would be necessary not only for the tasks assigned them, but to give the English Missionary easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many stations thus constituted, the College, with the proposed

number of students, might in any given period supply: much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or slower: but the admission might be so regulated as to supply any demand not beyond its actual power, which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten students would very soon supply all that could be required for three Missionary stations constituted as already described; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a clergyman, he would require a salary of 250*l.* per annum, and his assistants from the College from 150*l.* to 80*l.* each, according to the class of persons to which they belonged; or among them 350*l.* per annum—and small dwellings, or bungalows, as we call them in this country, should be provided; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small chapel at each station, to be built in due time, which might cost perhaps 500*l.*, we should have three Missionary stations well provided, at the expence of 600*l.* each, or 1800*l.* for the three: and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expence within the College: without any, in fact, till it should be found necessary to increase the number of students.

“ But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expence, which is to accrue without the walls of the College, could not arise for some time: and even the whole of the charge for students would not be immediate, inasmuch as the professors or teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first consist of the two English professors, perhaps a very few pupils acquainted with our language, two Mookshees, and a few servants. In process of

time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants: but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

“ No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The Clergymen, sent out to conduct the labours of the College, must possess considerable endowments, he, of course, especially, who is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits; and possessing a talent for languages: and without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the professors and the Missionaries, I would observe, that temper and manner are here of the utmost importance: the Natives require in their teachers great patience and mildness: they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety: the Natives look for these qualities in all, who seem to them to set up for teachers, though they do not find it, or perhaps expect it, in their hereditary priesthood. Vacancies in the professorship should, I conceive, be filled up from among the Missionaries, not with reference merely to seniority, but to merit and qualifications.

You will observe, that I have supposed the College to be in the immediate vicinity of Calcutta: several considerations make this expedient. The time appears to have arrived, when it is desirable that some Missionary endeavours at least should have a visible connection with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors), that they may in some mea-



sure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us, as to be left entirely to persons whom none of the constituted authorities avow. Supposing the College to be in or near Calcutta, the Bishop might act as visitor; but he could not otherwise, in any degree which could be of use.

"Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject: and here, if any where in India, is this aid to be looked for: besides that, translators will here have access to books, which the College Library might not for some time supply. To these considerations I will add what is, indeed, but an indirect advantage, yet ought not to be wholly overlooked, that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

"Upon the subject of the vote of credit, I ought to observe, that at the present, and I believe the usual rate of exchange, I should draw upon the Society's Treasurer to great disadvantage: at this period the loss would be from 12 to 15 per cent. The most advantageous mode of remittance to India is considered to be by the transmission of dollars, when they do not bear a very high price in London.

"I have thus, Sir, complied with the request of the Society in offering them my sentiments upon the subject of their inquiry. In conclusion I beg leave to add, that the crisis is such as not to admit any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that from my ignorance of the Society's further views, and future resources, I cannot immediately avail myself of their vote of credit for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear perhaps that the plan, which I have recommended, is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast peninsula in a degree, which but a few years since the most sanguine did not contemplate: civilization and religion may be expected in the ordinary course of Pro-

vidence to follow the successes of a Christian state; and in every view, religious or political, ought we to desire, that the Faith adopted, and the opinions inbibed, may attach the people to our national institutions, and more firmly cement the connection of India with the British crown.

"I request you, Sir, to assure the Society of my cordial desire to forward their benevolent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

"I am,

"Reverend Sir,

"Your most obedient and faithful Servant,  
(Signed) "T. F. CALCUTTA."

## PARLIAMENTARY PROCEEDINGS.

### *Dispensation Act.*

A BILL has lately been brought into parliament by the Archbishop of Canterbury, and has now received the royal assent, for the purpose of securing spiritual persons in possession of their benefices in certain cases. We understand that the circumstances which led to the introduction of this bill are as follows: When a clergyman, having held two livings by dispensation, or otherwise, obtains a third living, which he intends to hold by dispensation with one of the two former, the practice has been to grant the latter dispensation, without the previous resignation of the living which is to be given up. This has been done, under the idea that the fact of taking possession of the third living, and of obtaining a dispensation to hold it with one of the former two, necessarily made void the other. The opinions, however, of some eminent lawyers have lately been taken on this course of proceeding; and the result has been, to excite considerable doubts whether, under these circumstances, the dispensation last taken is not absolutely invalid, so as to leave the clergyman in possession only of the third living, and in a condition of having vacated the other two by the act of taking it. It was obvious that this state of things might be of serious import-

ance to very many clergymen who, if these doubts should prove well founded, would be receiving for years the profits of a benefice to which they had no legal title. To prevent the unpleasant consequences that might arise from such a doubtful tenure of any ecclesiastical property, the Archbishop of Canterbury brought in a bill to confirm those clergymen, to whose situation the doubt applied, in the possession of the benefices which it was intended

they should hold by dispensation. As the bill was only intended to remedy what was, at the most, an accidental inadvertence in the mode of taking possession of preferments, it passed the legislature without the slightest difficulty. We understand that, in future, no dispensation will, under the above-mentioned circumstances, be granted, to hold two livings, without the regular previous resignation of that which is to be held no longer.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

Rev. J. Halton, to the rectory of Longwith, Derbyshire; patron the duke of Devonshire.

Rev. Thomas Revett Carnac, A.M. to the rectory of St. Michael, Shawleigh, Somerset; patroness, Mrs. Revett Carnac, of Devonshire-street, Portland-place.

Rev. Henry Wiles, M.A. Fellow of Trinity-college, Cambridge, to the perpetual curacy of St. Michael's, Cambridge; patrons, the master and fellows of that society.

Rev. Joseph Kirkman Miller, M.A. fellow of Trinity-college, Cambridge, to the vicarage of Walkeringham, Nottinghamshire; patrons, the master and fellows of that society.

Rev. Thomas Hurford Siely, to be resident chaplain at Lisbon; patron, the prince regent.

Rev. W. H. Markby, M.A. fellow of Corpus Christi College, Cambridge, to the rectory of Duxford St. Peter's, in that county, vacated by the death of the rev. Edmund Fisher; patrons, the master and fellows of that society.

Rev. Bransby Francis, of Edgefield, Norfolk, to the rectory of Long Melford, Suffolk.

Rev. Henry Gauntlett, M.A. to the vicarage of Longstock, Wilts; patron, sir C. Mill, Bart.

Rev. C. F. Wyatt, B.A. of Jesus College, Cambridge, to the rectory of Broughton, Oxfordshire; patron, Charles Wyatt, Esq.

Rev. J. T. Huntley, M.A. of Trinity College, to the valuable rectory of Swinehead; patron, the duke of Manchester.

Rev. Henry Fardell, M.A. appointed a prebendary of Ely Cathedral, in the room of the late Dr. Ward.

Rev. W. Gurney, M.A. rector of St. Clement Danes in the Strand, appointed domestic chaplain to the duke of Kent.

### UNIVERSITY INTELLIGENCE.

OXFORD.—May 29.—On Saturday the following degrees were conferred:

BACHELOR IN DIVINITY.—Rev. William Henry Turner, fellow of Corpus Christi College, grand compounder.

MASTERS OF ARTS.—Rev. Henry Charles Philpott, of St. John's College; Henry Leigh Bennett, of Christ-church.

BACHELORS OF ARTS.—Richard Thomas Lancaster, of Exeter-college; Henry Morse, of Worcester-college; William Page Richards Beedle, of Wadham-college; John Jenvey, of Queen's-college; Sidney Hammond, of University-college; Edward Montagu, of St. Mary-hall; John Pierce Maurice, of Brasenose-college; John Daniel Lewis, of Oriel-college; Stafford Charles Northcote, of Balliol-college; George Francis Leach, of Pembroke-college.

Thursday the prize compositions were adjudged to the following gentlemen:

The Chancellor's three prizes—English essay: "The Characteristic Differences of Greek and Latin Poetry," Samuel Richards, B.A. fellow of Oriel-college.—Latin essay: "Quanam fuerint præcipue in Causa, quod Roma, de Carthagine triumphavit?" Alexander Macdonnell, B.A. student of Christ-church.—Latin verses: "Syracuse," the hon. Edward Geoffrey Smith Stanley, gentleman commoner of Christ-church.

Sir R. Newdigate's prize.—English verse: "The Iphigenia of Timanthus," H. J. Urquhart, fellow of New-college.

Yesterday, the last day of Easter term, the following degrees were conferred:

MASTERS OF ARTS.—Robert Hedley, Esq. of Oriel-college, grand compounder; rev. Henry Powney, of St. Alban's-hall; Henry Cockeram, of Exeter-college; rev. Richard Pennell, and Francis Knight, of Magdalen-hall.

BACHELORS OF ARTS.—Henry Allison

Dodd, of Queen's-college; Hugh Percy Rennett, of Worcester-college; George Anthony Moore, and Daniel Miller, of Wadham-college; Robert Monro, of Merton-college; Joseph Fletcher, of St. John's college; Thomas Lloyd, and Francis Salt, of Christ-church; William Lewis, of St. Mary-hall; Charles Henry Bosanquet, of Baliol-college.

June 5.—At a convocation held on Wednesday last, being the first day of act term, the rev. Thomas Grantham, M.A. fellow of Magdalen; the rev. J. Jackson Lowe, M.A. fellow of Brasenose; and the rev. W. Spencer Phillips, M.A. of Trinity, were appointed masters of the schools.

The whole number of degrees in Easter term, was D.D. one; B.D. five; B.C.L. two; B. Med. one; M.A. 26; B.A. 39.—Matriculations, 70.

Wednesday last, the first day of Easter term, the following degrees were conferred:

**MASTERS OF ARTS.**—The rev. Richard Huntley, fellow of All Souls'; Edward Elton Chaundy, and John Garden, of Exeter; rev. William Coles Bennett, of Queen's; rev. Hugh Williams, fellow of Jesus-college; Edward Philip Cooper, fellow of St. John's; rev. Robert Salkeld, of Corpus Christi; rev. Miles Formby, and Joseph Hodgkinson, of Brasenose; rev. Thomas Glascott, of Baliol.

**BACHELORS OF ARTS.**—George Hemming, Esq. of Merton-college, grand compounder; Thomas Shaw, Esq. of Brasenose, grand compounder; Daniel Harson Collings, Robert Duncombe Warner, and Edward Davis Slade, of Queen's; Thomas Powell, scholar of Worcester; John Hughes Williams, of Jesus-college; George Walker, of St. John's; Henry Washington, fellow of New-college; Henry Brown Newman, scholar of Wadham; Henry Thomas Atkins, George Rivers Hunter, and Charles Howard Whitehurst, of Wadham; James Ackland Templer, and Robert Oliver, of Merton; hon. William L. L. Fitz Gerald-de-roos, student of Christ-church; William Graham, William Gray, Thomas Rowley, and George Tyndall, of Christ-church; John Sinclair, gent. com. of Pembroke-college; William Simmons, Frederic Borradale, Frederic Vincent, John Bonham, and James Formby, of Brasenose; Charles Addams Williams, Edward Tinsou, and John Stillitant, of Trinity; and Charles Edward Smith, of Oriel.

June 12.—On Monday last the election took place at Trinity-college, when the rev. William Streatfield, scholar of Trinity, was elected fellow.—John Henry Newman, exhibitor of Trinity, and George Michael Ward, commoner, of Worcester-college,

were elected scholars; and James Robert Chaplyn, commoner, of Trinity-college, was elected exhibitor of that society.

On Tuesday last the following degrees were conferred:

James Yonge, M.A. and student in Medicine, was admitted bachelor, and had a license to practice in medicine.

**BACHELORS OF ARTS.**—Charles Boothby, Esq. of St. Mary-hall, and Thomas Coleman Welch, Esq. of Lincoln-college, grand compounders; Henry Gordon Robert Fitzhardinge Jenner, of Exeter-college; Edward Williams, scholar of Jesus-college; Thomas Butler, scholar of Pembroke-college; John Wrottesley, Esq. Thomas Shiffner, and Clarence Pigou, of Christ-church; John Hincley, of St. Mary-hall; George Williams, of Magdalen-hall; Charles Whitcombe, of Oriel-college.

On Wednesday the rev. Edward Wyvill, of Brasenose-college, was admitted master of arts.

Thursday, John Everest, M.A. was admitted fellow of Corpus Christi-college.

On Monday, the 14th inst. the following degrees were conferred:

**DOCTOR IN MEDICINE.**—James Player Lind, of Wadham-college.

**MASTERS OF ARTS.**—Thomas Anderson, Esq. of Exeter-college, grand compounder; Hugh Davies Owen, scholar of Jesus-college; rev. Wm. Riland Bedford, of University-college.

**BACHELORS OF ARTS.**—John Wigley Perrott, Charles Halford Sheppard, and Sampson Sober Wood, of Queen's-college; James Edward Newell, of Worcester-college; George Robinson, fellow of New-college; John Holden Harrison, of Wadham-college; Thomas Winter, of Lincoln-college.

**CAMBRIDGE.**—May 23.—The following gentlemen were on Wednesday last admitted to the under-mentioned degrees:

**MASTERS OF ARTS.**—George Cookson, of St. John's-college; Edward Dykes Bolton, of Pembroke-hall.

**BACHELOR IN CIVIL LAW.**—John Morton, of Jesus-college.

**BACHELORS OF ARTS.**—Arthur Hubbard, of Christ-church; John Lucas Worship, of Jesus-college.

The rev. Daniel Guildford Wait, of St. John's-college, was on Monday last admitted bachelor in civil law.

June 11.—Sir William Browne's three gold medals for the present year were on Tuesday last adjudged as follow:—For the Greek Ode, "Reginæ Epicedium," to Mr. Horatio Waddington, Scholar of Trinity College.—For the Latin Ode, "Thebæ Ægyptiacæ," to Mr. Thomas Henry Hall, Scholar of King's College.—For the Epi-

grans, "Discrimen Obscurum," to Mr. Richard Oke, Scholar of King's College.—The Chancellor's gold medal for the best English Ode was on Tuesday last adjudged to Mr. Thomas Babington Macaulay, of Trinity College—subject, "Pompeii."

June 18.—The following gentlemen were on Friday last admitted to the undermentioned degrees:—

**BACHELORS IN DIVINITY.**—William Leeson, Fellow of Clare Hall; Richard Duffield, Fellow of St. John's College; Thomas Wilkinson, Trinity College, rector of Bulvan, Essex; W. H. Markby, fellow of Corpus Christi College; Francis Henson and Thomas Carew, fellows of Sidney College.

**BACHELORS IN CIVIL LAW.**—Osgood Gee and Edward Hughes, of Trinity Hall; William Beckford Cobham, of Catharine Hall; John Henry Hogarth, of Emmanuel College.

**BACHELOR OF ARTS.**—William Charles Lambert, of Trinity College.

**CAMBRIDGESHIRE.**—Died, at Cheltenham, the rev. Peplow Ward, D. D. rector of Cottenham, Cambridge, prebendary of Ely, and formerly fellow of Queen's College. The valuable rectory of Cottenham is in the patronage of the lord bishop of the diocese.

**DEVONSHIRE.**—Died, at Broadclist, near Exeter, the rev. Montague Barton, many years rector of that parish, and formerly of Stourton, Wilts.

**DORSETSHIRE.**—It having been determined to take down the parish church of St. James, in the town of Poole, the corner stone of a new edifice was laid with great ceremony, on the 31st of May, by a provincial grand meeting of free and accepted masons, attended by the corporation and clergy, who, after divine service had been performed in the town-hall, which had been fitted up for the purpose, dined together at the Antelope hotel.

**ESSEX.**—On Tuesday, May 25, the eighth anniversary of the Church Sunday School was celebrated at Stebbings, with its accustomed good order and interest. A very excellent and appropriate sermon was delivered on the occasion by the rev. H. H. Wilkinson, A.M. perpetual curate of St. Gregory's and St. Peter's, Sudbury. After service, the children, in number 222, (including 69 from the Lindsell Sunday School,) partook of a plentiful dinner of old English fare, good beef and plum pudding, on the lawn before the vicarage house. Notwithstanding the unsettled state of the weather in the morning, upwards of 26*l*. was collected.

On Whit-Tuesday, the seventh anniver-

sary of the National Schools in the deanery of Tendring, Essex, was celebrated at Great Bentley.—The children, amounting in number (notwithstanding the distance of Great Bentley from many of the schools,) to 966, which was not, however, half the number of the children in the deanery, went in procession to the church, where the sermon was preached by the rev. Thomas Newman, A.M. rector of Little Bromley. The children of Weeley chanted the Jubilate, Gloria Patri, the Responses to the Commandment, and sang a Psalm; and the children of Little Bromley, Mauntingtree, and Beaumont, united, in the course of the service, with the children of Weeley, in proving, to every person in the congregation, the improvement in psalmody which has been introduced in this deanery by the National Schools. After divine service, the children returned in procession from the church to their dinner tables on the Green, where they enjoyed the feast prepared for them by their benevolent friends; and after dinner, they sung, altogether, "God save the King." In the course of the afternoon, as usual, the Archdeacon of Colchester made a report of the state of the National Schools in the deanery, and, on this occasion, very eloquently and ably suggested the utility of convening a special meeting at Great Bentley, of all the clergy and laity present, on Wednesday, the 16th of June, (which suggestion was unanimously adopted,) to take into consideration a proposition for forming a National School Association, for the further encouragement and improvement, by uniting, and the distribution of rewards, of the National Schools in the deanery, and likewise for devising the best methods of affording employment to, and preserving the morals of the poor, and for adopting all such other measures as may appear most conducive to the agricultural prosperity of the deanery, in which the National Schools have so pre-eminently flourished, and to the preservation as good and loyal subjects, of their excellent Constitution in Church and State. In this most satisfactory manner has the seventh anniversary been celebrated on the 1st of June, in the deanery of Tendring, with a greater number of children, and a fuller attendance of their friends, than on any other anniversary, except that memorable one, in which the deanery was honoured by a visit from their excellent and amiable Diocesan. The National Schools have been supported, and even in these adverse times, the anniversaries attended with unabating zeal; and so far from any disposition appearing to contract the bounds of their benevolence, they are evidently endeavouring to enlarge them,

with a view of more beneficially strengthening the bonds of society, and bettering, as far as possible, from childhood to old age the condition of the poor.

**HAMPSHIRE.**—Died, in the 40th year of his age, the rev. Richard Iremonger, vicar of Andover, near Wherwell.

**KENT.**—Married, the rev. Gerrard Thomas Andrewes, the only son of the dean of Canterbury, to Elizabeth Catherine, eldest daughter of Dr. Heberden, of Upper Brook-street.

**LEICESTERSHIRE.**—Died, at Lockington hall, aged 72, the rev. Philip Story, one of his majesty's justices of the peace for the county.

**NORFOLK.**—Died, in the 36th year of his age, the rev. Castres Motte Donne, A.M. rector of Barningham, and vicar of Hempsall, both preferments in the gift of J. T. Mott, esq.

**SOMERSETSHIRE.**—The late annual meetings of the subscribers to the Bristol diocesan society for promoting Christian Knowledge, was held in the chapter-room in the cathedral. The rev. Samuel Seyer, the secretary, stated the very pleasing intelligence that the merits of this institution were daily becoming better known—that

upwards of thirty new subscribers had been added to the list during the late year, and that a considerable increase in the distribution of bibles and tracts had also taken place. The meeting was most respectfully attended.

**SHROPSHIRE.**—Died, at Oswestry, the rev. John Lloyd, upwards of fifty years rector of Llanfihangel, in the diocese of St. Asaph, at the advanced age of 82; he was a truly pious and good christian, whose loss will be long and sincerely felt by his family and friends.

**SUFFOLK.**—Married, at Mary-le-bone church, London, the rev. George Watson, rector of Mitton, Suffolk, to Elizabeth Lant, youngest daughter of J. J. Bullock, esq. of Harley-street, and Faulkourn hall, Essex.

**YORKSHIRE.**—Died, the rev. James Charnock, perpetual curate of Haworth in Bradford.

**WORCESTERSHIRE.**—Died, the rev. J. Greig, M.A. of the Tything, Worcester.

**WALES.**—Edward Hughes Ball, esq. on his lately coming of age, remitted to the rev. Morgan Lewis, 100*l.* to be distributed among the poor of the parish of Lambourn, where he was born.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Sermon, preached February 21, 1819, for the Benefit of the Fever Institution: containing an Account of its Nature, Origin, and Progress. To which is added, 1. Rules to be observed in the Apartments of Persons infected with contagious Fever: and 2. The Process of Fumigation, for the Purpose of preventing Contagion. By the Rev. John Hewlett, B.D. Morning Preacher at the Foundling Hospital, &c. 1*s.* 6*d.*

The Doctrines of the Church of England neither Calvinistic nor Arminian, but Scriptural; endeavoured to be proved in a plain and simple Manner. By a Beneficed Clergyman of the Established Church. 2*s.*

The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus; and the general Epistle of St. James: a new Version from the Greek, and chiefly from the Text of Griesbach. By Philalethes. 12*mo.* 3*s.*

Select Sermons, with appropriate Prayers; translated from the original Danish of Dr. Nicolas Edinger Balle, Court Chaplain and Regius Professor of Divinity at Copenhagen. By the Rev. W. Pulling, M.A. F.L.S. and late of Sidney Sussex College, Cambridge. 10*s.*

Four Sermons preached before the University of Cambridge, in the Month of

February, 1819. To which is added, a Sermon preached before the University, in May, 1818. By the Rev. Edward Hull, M.A. of St. John's College, Cambridge. 4*s.*

Remarks upon the Review which appeared in the Christian Observer, for March, 1819, of the Rev. E. J. Burrow's first Letter to the Rev. W. Marsh; with Facts, (in Answer to the Reviewer's call for them) illustrative of the pernicious Tendency of the Principles mis-termed Evangelical. By the Rev. T. U. Stoney, A.M. 2*s.* 6*d.*

"The Trials and Supports of Christ's Ministers in Times of religious Difficulty and Danger;" a Sermon preached in the Parish Church of Dartford, on Wednesday, May 19, 1819, at the Visitation of the Lord Bishop of Rochester. By the Rev. George Mathew, A.M. Vicar of Greenwich. 1*s.* 6*d.*

Propaganda: being an Abstract of the Proceedings of the incorporated Society for the Propagation of the Gospel in Foreign Parts. By a Member of the Society. 8*vo.* 4*s.* 6*d.*

"An Episcopal Church the legitimate Foundation of Christian Missions;" a Sermon preached in the Parish Church of Lexden, Essex, on Whit-Sunday, 1819, on the Occasion of making a parochial Collection in Aid of the Funds of the Society for

the Propagation of the Gospel in Foreign Parts. By the Rev. George Preston, M.A. Rector of Lexden, Essex. 1s.

"The Principles of modern Liberty and Fanaticism inconsistent with the Simplicity of Gospel Truth;" a Sermon preached in the Church of St. Peter, Colchester, at the Visitation of the Rev. Joseph Jefferson, M.A. Archdeacon of Colchester, on Tuesday, May 18, 1819. By the Rev. George Preston, M.A. Rector of Lexden, Essex. 1s. 6d.

A compressed View of the religious Principles and Practices of the Age; or, a

Trial of the chief Spirits that are in the World, by the Standard of the Scriptures; attempted in Eight Sermons, preached before the University of Oxford, in the Year 1819, at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By Hector Davies Morgan, M.A. of Trinity College; Minister of Castle Hedingham, Essex; and Chaplain to the Right Hon. Lord Kenyon. 12s.

Vetus Testamentum Græcum cum Var. Lectionibus. Fascic. 1. of Vol. III. containing the Books of Esdras, Nehemiah, and Esther.

### LITERARY INTELLIGENCE.

The first Volume of the *Vetus Testamentum Græcum*, containing the Pentateuch, begun by the late Dr. Holmes, was published by himself, in 1804. Last Year a second Volume, comprehending all the Historical Books, from Joshua to 2 Chronicles, inclusive, was published by the present Editor, the Rev. J. Parsons, B.D. who, in the Fasciculus which has now issued from the Clarendon Press, has completed another principal Division of the Scriptures of the Old Testament, viz. all the Historical Books, called Canonical, in the same Order in which they stand in the Hebrew, and in the English Version.

Hints on Conversation, with some Rules respecting it, translated from the French.

Some Account of the Life of Lady Russell, by the Editor of *Mad. du Defland's Letters*, with Letters from Lady Russell to her Husband, Lord Russell; some miscellaneous Letters to and from Lady Russell, &c. &c.

A Sketch of a Tour in the Highlands of

Scotland, through Perthshire, Argyleshire, and Invernesshire, in the Autumn of 1818, with an Account of the Caledonian Canal. In one Volume, 8vo.

A Chronological History of our Saviour, from the compounded Texts of the Four Evangelists; with a Map of the Holy Land, and explanatory Notes, for the Use of Families, &c. by the Rev. R. Warner.

Letters on the Events which have passed in France since the Revolution of 1815, by Helen Maria Williams. In one Volume, 8vo.

The Life of Sir Christopher Wren, including the Substance of the Parentalia; with a Portrait, and Outlines from some of the original Designs of Sir C. Wren, in the Library of All Souls College, Oxford.

Elements of Greek Prosody and Metre, compiled from the Treatises of Hephaestion, Herman, and Porson, by Thomas Webb, in an 8vo. Volume.

The Protestant, a periodical Work, is published Weekly at Glasgow.

### NOTICE TO CORRESPONDENTS.

*G. H.—Q.—A Subscriber*, and *Clericus Oxoniensis*, have been received, and are under consideration.

*A Welch Clergyman* shall appear.

We cannot publish such statements as those of *Philaletthes*, unless they are properly authenticated.

No such letter as that referred to by *Orthodox*, has been printed in this publication.

The papers signed *S. T. B.* cannot be inserted; they shall be returned according to the direction.

*A Churchman*, will not appear.

In compliance with the wishes of *A Minister of a Free Church*, we have enquired respecting Philip Lord Wharton's charity, for the distribution of Bibles and Prayer-books, and are assured that the charity still exists, but we have not yet been able to ascertain the names of the trustees.

We are obliged to *A Hampshire Incumbent* for his hint, but he will find upon a reconsideration of the expressions upon which he comments, that they are fully authorized by the words of Scripture.